St. Georges Episc

Churches (Terre Haute) WV

St. George's Episcopal Church To Dedicate New Parish Hall

STARKING
S DEC 13 1973

By GLADYS SELTZER
Star Staff Writer

Dedication and blessing of the newly completed parish hall of St. George's Episcopal Church in Ferguson Hill in honor of the late Rev. Kenneth W. Taylor, vicar of the church, will take place between 4 p.m. and 5 p.m. Saturday.

The dedication will be preceded by an Evensong service at 4 p.m. in the church where Rev. Taylor served first a layreader for many years and then became vicar following his ordination to the priesthood in March, 1971.

Duane Wakefield, a member of the church and vice-chairman of the Bishop's Committee, said the new parish house had been a long-time dream of Rev. Taylor and that construction was well underway at the time of his death on Aug. 28.

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The Rt. Rev. John P. Craine, Bishop of the Diocese of Indianapolis of which West Terre Haute and Ferguson Hill are a part, will conduct the service, Wakefield said, which will include the blessing and consecration of Communion vessels provided by the Kenneth Taylor Memorial Fund.

The Rev. James Taylor, son of Rev. Taylor, will preach the Evensong sermon. Fr. James is working with the college students at Indiana University in Bloomington, Wakefield noted.

The Rev. Allen Harlan, priest at St. Andrew's Episcopal Church, Greencastle, who for several years came to St. George's to administer Communion and the other Sacraments, also will be a participant in Saturday's services.

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A dinner provided by the ladies of the mission church will follow the Evensong service and dedication.

Wakefield pointed out that except for the cement floor, outer shell, roof and carpeting of the new hall, the wiring, installation of plumbing and heating, interior paneling and refinishing was the work of the men of the church.

Visitors will see a wooden cross on one of the inside walls. This cross, Wakefield explained, was presented to Rev. Taylor by a layreader in an Episcopal church in Manistee, Mich.

The layreader's name also was Kenneth Taylor and he was traveling through Terre Haute and sought an Episcopal church. When he found the listing for St. George's and the name "Taylor" he attended the service and later made the wooden Celtic cross and presented it to St. Gorge's.

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The parish now is served by layreaders, from St. Stephen's Episcopal Church in Terre Haute and clergy assigned from the Diocesan office in Indianapolis. Wakefield said five members of St. George's now are training to be layreaders and when they are licensed will serve the mission church.

Historically, the church had its beginnings from a Sunday School group which was begun by two members of St. Stephen's Church who came over to West Terre Haute weekly to conduct the school in a building located near Stop Five on the old interurban trolley route, according to one of the charter members of St. George's who prefers to remain anonymous.

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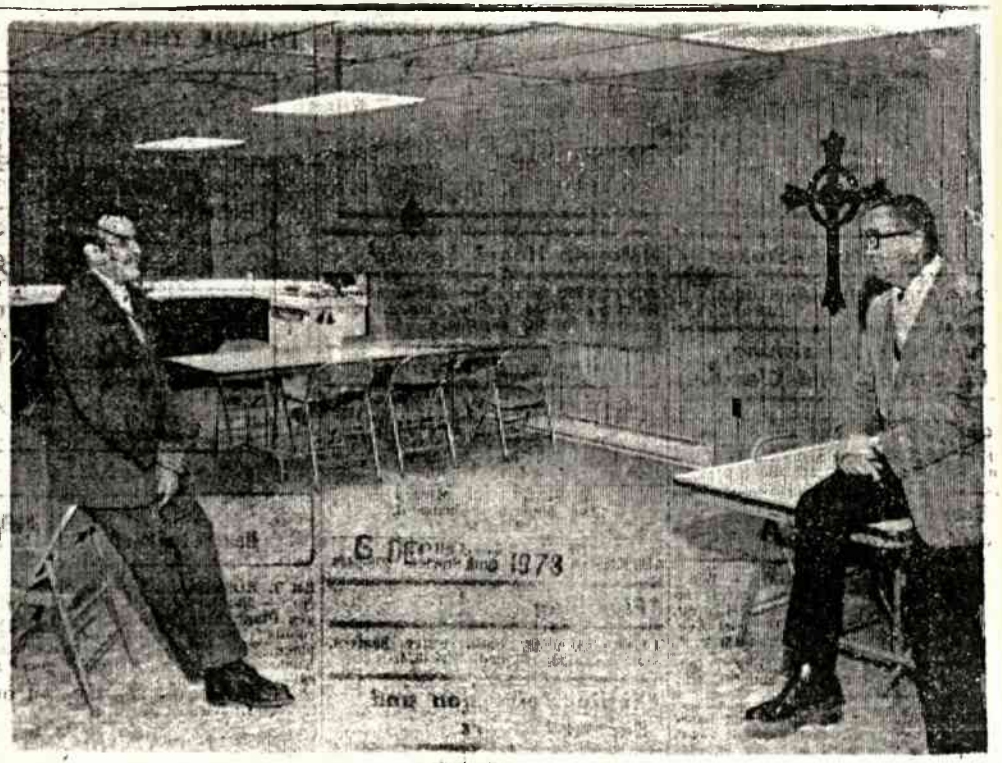
According to this same source, land was given by the late Mr. and Mrs. Robert J. Smith for the site for the church which was probably constructed in 1923, with much of the building done by the men of the congregation.

The congregation included a number of families who had come from England and settled in the Ferguson Hill area in the days when the mines there were actively working, according to those familiar with the earlier history of the church.

The original church was destroyed by fire in 1934 when most of the parish records were lost. The present white, frame building with the traditional church steeple, was built in 1935 on the same site.

Arrangements for the Evensong service and dedication were made by Wakefield and George Waugh, treasurer of St. George's. Wakefield said anyone who is interested is welcome to attend the services.



A 'LONG DREAM' COMES TRUE—Pictured here is the interior of the newly completed parish hall of St. George's Episcopal Church in Ferguson Hill, West Terre Haute. The hall will be dedicated to the memory of the late Rev. Kenneth W. Taylor, vicar of the church, between 4 p.m. and 5 p.m. Saturday. George Waugh, left, church treasurer, and Duane Wakefield, a member of the congregation and vice-chairman of the Bishop's Committee, are shown checking on details. (Photo by Kadel)

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St. George's Church Dedicating New Hall

T DEC 13 1973
Churches (T, H)
T DEC 13 1973
Community Affairs File

A newly completed parish hall of St. George's Episcopal Church in Ferguson Hill in honor of the late Rev. Kenneth W. Taylor, vicar of the church, will be dedicated and blessed at ceremonies Saturday, Dec. 15.

The dedication will be preceded by an Evensong service at 4 p.m. in the church. The dedication and blessing will continue until 5 p.m.

Rev. Taylor was first a layreader for many years and then became vicar of the church following his ordination to the priesthood in March, 1971.

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BAYH SAYS U.S. MUST NOT SHIFT FOREIGN POLICY

PHILADELPHIA (AP)—Sen. Birch Bayh, D-Ind., has said the United States must not shift its foreign policy in response to the Arab oil embargo.

"If we begin the awful process of knuckling under to the international blackmail of the Arab oil states," Bayh said Wednesday "we will have set in motion a cycle of demand and concession that could well take on a momentum all its own."

Bayh delivered the prepared remarks at a dinner of the Anti-Defamation League of B'nai B'rith which honored Pennsylvania Gov. Milton Shapp.

The Indiana Democrat said the only way to beat the embargo is to resist it, adding that the U.S. should even go further and cut foreign aid to the Arab nations.

"The continuation of such aid is a show of weakness which invites further acts of economic agression by the Arabs," Bayh said.

The tree with the biggest girth in the world—40 feet—is a Montezuma cypress called El Alhuehuete de Santa Maria de Tule, in Oaxaca, Mex.

ISU Cheer Squad Ranks 12th in U.S.

T DEC 13 1973
ISU (T, H)
Community Affairs File

The International Cheerleading Foundation (ICF) has named Indiana State University cheerleaders 12th in the nation.

The foundation, an affiliate member of the National Collegiate Athletic Association, tenth in the 1972 survey.

First place went tot the squad from the University of Floriday. The eighth annual survey rates America's top cheerleaders from 243 major colleges and universities.

Ranking behind Florida and preceding ISU are: University of Southern California, University of Michigan, Auburn University, University of North Carolina, University of Alabama, Georgia Tech, University of Kansas, University of South Carolina, University of Oregon and University of Iowa.

According to Randy Neil, executive director of the ICF, only 44 points separated the first place squad from the 20th-ranked Northwestern squad.

Beginning with the first college football game each year, the ICF's 45-member staff attends contests around the nation to evaluate cheerleading squads that have applied. The squads are scored on such points as knowledge of crowd sociology, novelty stunts, originality of material, precision and uniformity, rapport with crowd, field leadership and musical choreography.

The basic purpose of the program is to improve crowd behavior through the recognition of the country's best "crowd-leaders." The ICF is the national society for college and high school cheerleaders.

Roy Johnson, graduate as-

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St George Episcopal Church

Consecration ends 64-year oversight at St. George's

Ts JUL 19 1987

Churches (W)

Parishoners of St. George Episcopal Church have been waiting for 64 years for their church to be consecrated.

That oversight will be corrected today when the Rt. Rev. Edward W. Jones, bishop of Indianapolis, will conduct the service of consecration for the recently enlarged and refurbished church.

Service will begin at 10 a.m. in the church on Ferguson Hill, West Terre Haute. Immediately following the service, brunch will be served in the parish hall to special guests and congregation members.

Episcopal churches are usually consecrated when they are self-supporting and free of debt. St. George's has always met that criteria, but for some reason no service was ever conducted.

A true story related by the Rev. Allan Harlan, priest-in-charge, may explain why.

"Several years ago [at least 40] when a former bishop was making his annual visitation, he was bitten on the ankle by the parish dog, a beautiful Irish setter loved by all.

"The dog always went into the church and would lie down in the center aisle near where his master was seated. On that Sunday, as the bishop came down the aisle, he stepped on the dog's tail.

"This was too much for the dog to take — even from a bishop! The opening hymn was stopped and the singing ceased. The poor dog was cast out the front door while the bishop raised his vestments to examine his wound.

"The bishop proceeded with the service, but afterward as he left for home, it was observed that he was limping and his usual genial smile was gone."

Harlan added that Jones can proceed down the aisle today with the assurance that no canine worshipper will attend.

"The most recent parish dog, also an Irish setter, has died of old age," he said.

The Mission Church of St. George was organized in 1923 under the auspices of St. Stephen's parish in Terre Haute. Its roots, however, go back even earlier — to Easter Sunday in 1914 when Mrs. A.E. Markle, a communicant of St. Stephen's who had moved to Ferguson Hill, persuaded 18 of her friends and neighbors to accompany her to church.

Many Ferguson Hill residents, settlers from England and Wales, had come to this country to work in the mines. Most belonged to the Church of England, but were unaware of the relationship between their church and the Episcopal Church. Descendants of several of these families are active in St. George's today.

A church was constructed in 1923 for $1,500 with the men of the parish doing much of the work.

That building burned in 1935. Insurance proved inadequate to rebuild to the original size, so the replacement fell 20 feet short. The old foundation extending beyond the new building was covered with a shed-like roof.

In 1985, the parish received a memorial gift of $10,000 and St. George's communicants began to dream about restoring the church to its original size.

The bishop suggested they also build a hallway connecting the parish hall to the church, a sacristy and a classroom for children. The cost was estimated at $35,000 — far more than the $10,000 in hand — and the parish prided itself on being debt-free.

Gifts of $5,000 each came from two Indianapolis churches and the parish set itself to the task of raising the remainder. Surprisingly, it came quickly and the work began.

The refurbished St. George's includes like-new pews, a gift from St. Michael and All Angels in Noblesville; a bell from St. Andrew's in Greencastle, and two new stained glass windows designed and made by Dorothy Morin of St. Stephen's.

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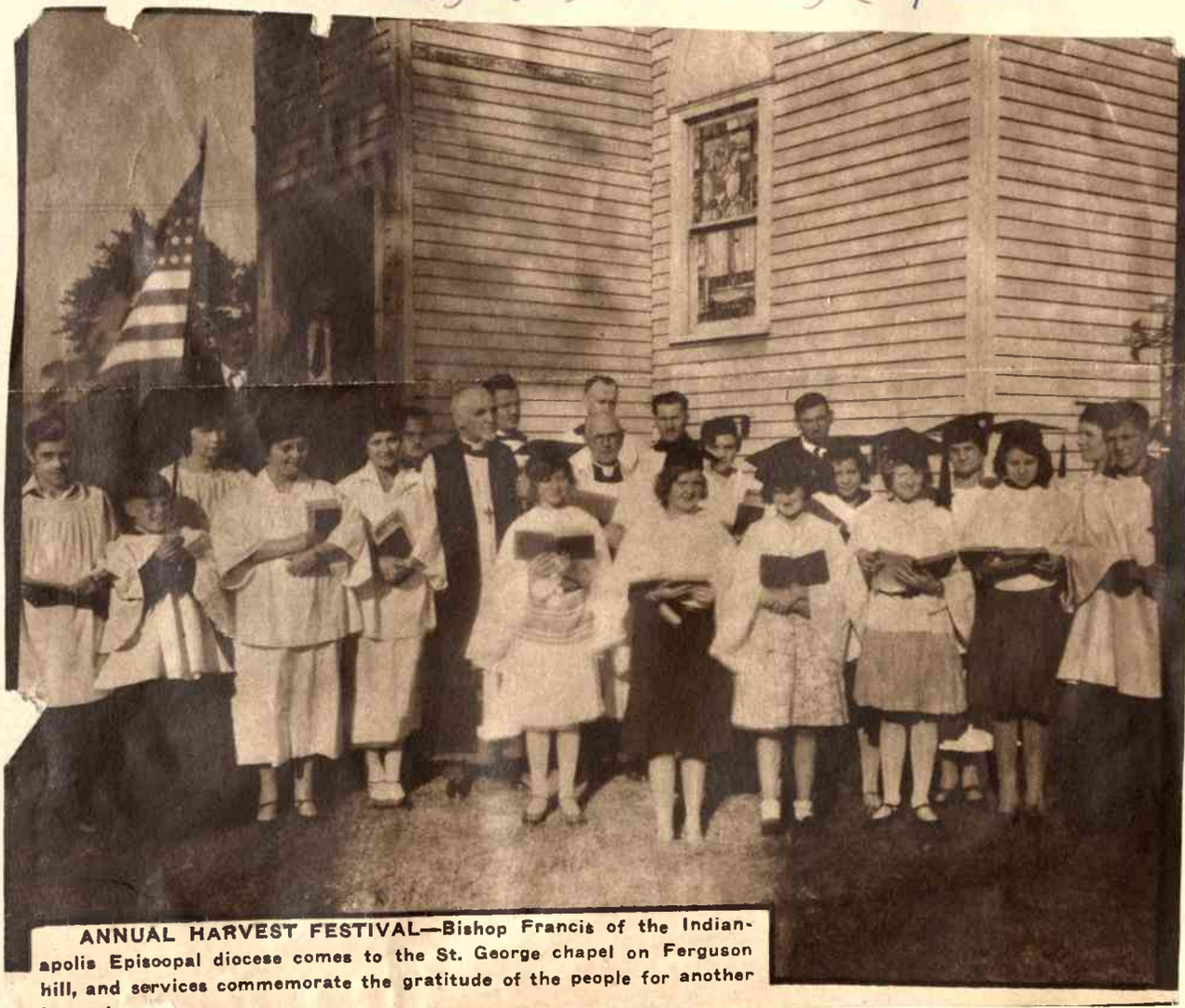
Tribune-Star/Jim Avella

Ready: Years ago, a dog angered a bishop before the consecration was complete.

(WV) Churches (Vigo Co.) St. George, Episcopal

ST GEORGE EPISCOPAL



ANNUAL HARVEST FESTIVAL—Bishop Francis of the Indianapolis Episcopal diocese comes to the St. George chapel on Ferguson hill, and services commemorate the gratitude of the people for another harvest.

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Churches (WV) Episcopal

75 Years at

St. George's Episcopal Church 1923 - 1998

On the Occasion of the Celebration of the Seventy-fifth Anniversary of Saint George Episcopal Church.

Dear Friends in Christ,

A few years ago, while on the threshold of a new season in my life, a friend encouraged me on by sharing a bit of proverbial wisdom, saying "Remember where you came from." This year, the people of Saint George have been remembering their relationship with the small church on Ferguson Hill. We have been reflecting upon how our personal stories weave together. Some stories bring hope, some hearty laughter, some inspire and build faith, and some question the faith. The collection composes several chapters of a single and ongoing history of God, alive and active in our congregation.

"Remember where you came from." Our history is not just about the past! Remembering is very much about today. As we remember where we came from, we share in a growing sense of belonging to God and to one another. As we remember where we came from, we deepen our common fellowship in the Body and Blood of Jesus Christ. Understanding who we are, and Whose we are, enlarges us, so that we may more truly live as Christians.

Remembering is not just about looking backward! Our history is very much about vision, and looking ahead. God's plan for the Sewing Circle was much larger than any of those women initially imagined. They were women of faith and of vision. We have inherited their legacy. We are living witnesses of God's faithfulness. Like the women of the Sewing Circle, we also will be guided, inspired, and led into the new millennium by God's creative Spirit.

Indeed, let us celebrate our seventy-five years together, as Saint George Episcopal Church! We rejoice and give thanks to God for those before us who have built a foundation of faith. We rejoice and give thanks to God for those today who, with such vitality, continue to prepare for the generations ahead. We rejoice and give thanks for love, which binds us together with God, and with all of humankind through Jesus Christ our Lord.

Grace and peace be with you,

The Rev. Michelle K J Roos

A GLANCE AT HISTORY FROM FERGUSON HILL

What was happening around Saint George's neighborhood, especially in West Terre Haute and Terre Haute, during years past?

April 18, 1917-Philomer T. Dean was deeded 260 acres of land located on a "high Knoll" west of the Wabash River. This land would become "Macksville", the original name of present day West Terre Haute, Indiana. Prior to the "sale" of the land to Mr. Dean, various Native American tribes inhabited this territory as their homeland, including: the Miami, Weas, Piankeshaws, Pottawatomies, Kickapoo and Shawnee.

November 22, 1832 –McQuilkinsville was platted and recorded. Thow town's people would shorten the name to Macksville; then later a "k" was substituted for the apostrophe, becoming Macksville (and sometimes Maxville).

1870's-The first Sunday School was established, and conduced in a building erected by Erastus Church. It was located just north of the railroad tracks. This same building was eventually used as a school. In 1881, the building was replaced by a brick Structure. Finally in 1908, the brick structure was replaced by the "new" Valley High School. –The National Road was constructed through Terre Haute and West Terre Haute, Indian. Approaching West Terre Haute, it was called "Death Lane", because it was built at a steep 20' to 30' incline. Stories abound about horses and wagons that would leave the road with driver and passengers, falling down the hillside, and sometimes threatened by rushing high waters of the Wabash River.

1884-The Congregational Church, West Terre Haute, was established.

1897-The Methodist Episcopal Church, West Terre Haute, was established.

1898-The town of Macksville officially became named West Terre Haute, Indiana.

Late 1890's to early 1900's-West Terre Haute became a mining town, drawing miners and their families from European nations, such as: England, Wales, Scotland and France.
Mines in the area included: Dresser, Black Betty, Deep Vein, National, Victory, Wabash, Riverside, Wizard, Sunbeam, Sugar Valley, Submarine, Bardike, Black Hawk, Pimento and Green Valley.

1909-The First Baptist Church, West Terre Haute, was established.

1913-A devastating flood of the Wabash River washed through the town of West Terre Haute and surrounding area. Buildings were under water, bridges out. Including losses from a tornado which hit southeast Terre Haute in this torrential storm, damages exceeded $2 million.

1917-World War I ensued. Men from West Terre Haute and Terre Haute were conscripted.

1918-Eugene V Debs, a (five-time) socialist party candidate for President, and native of Terre Haute, was imprisoned for violation of the espionage act, because of his vocal objection to the United States entry into World War I. His sentence was commuted by President Warren G Harding in 1926.

Post World War I-Leisure time available increased; and, people participated in more organizations, sports, and recreation. Dance marathons were popular. Terre Haute was well known for horse racing.

1919 Vigo County produced $54.7 million of manufactured products and were the 7th ranked county in the state in production.

1920-West Terre Haute was at its height with a population of 4,380 people.

1920's-For some, World War I patriotism degraded into fear, violence, and hatred. According to historian, Dorothy J Clark, Terre Haute "was involved in the great revival of the KKK in the 1920's and ghostly parades of white sheeted men marched silently down Wabash Avenue on more than one occasion".

The Stock Market and profits zoomed to all time highs. The railroads contributed to a booming economy nationally, as well as in West Terre Haute and Terre Haute. Several railroads were present in the area by 1930, including The Chicago & Eastern Illinois, The Chicago, The Milwaukee, The St Paul and Pacific, The New York Central The Pennsylvania and the Indiana Railroads.
Prohibition was enacted in 1920 with the passing of the Eighteenth Amendment.

1923-St George Episcopal Church, Ferguson Hill, was established 91 years after (Macksville) West Terre Haute became a town that appears on the map. The original church building was built for $1500.00, with most of the labor being completed by the church members themselves.

1924-Legislation was enacted to limit the immigration of foreign persons to the United States. An Americanization" movement was observable in the U>S. after the Great War, people tended to modify and, in some cases, even abandon their ethnic heritage.

1929-The Great Depression struck Vigo County and the nation.

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1930-Prohibition was repealed. This was important to the many breweries and distilleries in the area which had closed during Prohibition.

Adolf Hitler rose to power in Germany.

1935-Saint George Church building burned in a fire, which began in the basement and spread to the sanctuary through an open door. New church building was constructed; however, the sanctuary was 20 feet shorter, because the insurance settlement was insufficient to cover the full replacement cost.

Social Security began.

WPA benefited Vigo County with improved roads, highways, culverts, bridges, and sidewalks. WPA built the city hall in Terre Haute.
The longest labor strike in the history of Indiana occurred in Terre Haute involving 25,000 laborers and the Colombian Enameling and Stamping Co. Many miners supported the strike effort, because the miners were union workers, and they themselves had also suffered much hardship. All of Vigo County was placed under marital law by Governor Paul V McNutt, enforced by 1,000 National Guardsmen.

1938-Terre Haute was selected as the site for the construction of a medium security federal penitentiary, bringing 300 permanent jobs to the area.

1939-Vigo County had declined in production to $48.1 million and ranked 9th in the state.

World War II began, involving European and Asian countries.

1941-The United States entered World War II after Japan attacked Pearl Harbor. (In one single photograph of draftees from West Terre Haute, 77 men were counted in the photo. (See Macksville.)

1942-West Terre Haute was besieged by the floodwaters of the Wabash River. Business and homes throughout the town are under water. Transportation is by rowboat.

1943-West Terre Haute is again flooded by the mighty Wabash. Bridges and railroad tracks are washed away. Homes and businesses are again under several feet of water.

1945-World War II came to an end with the atomic bombing of Hiroshima and Nagasaki.

1950-53-Korean War

1963-President John F Kennedy was assassinated.

1964-Rev. Dr Martin Luther King was awarded the Nobel Peace Prize.

1968-Rev. Dr Martin Luther King and Senator Robert F Kennedy were assassinated.

1973-Saint George dedicated the new parish hall in honor of Rev. Kenneth W Taylor.

The Vietnam War came to a close.

1974-President Richard M Nixon resigned the presidency.

1986-The sanctuary of Saint George is remodeled, and extended 20 additional feet, to its original size.

1987-Saint George Episcopal Church is consecrated, Rt. Rev. Edward W Jones, D.D. presiding, with the people of Saint George and Rev. Alan Harlan, priest-in-charge.

Bibliography:

1.) **Historical information re: West Terre Haute obtained from: Macksville, West Terre Haute, Indiana and its Families 1832-1983.**
2.) **Historical information re: Terre Haute obtained from: Terre Haute, Wabash River City. Dorothy J Clark. Windsor Publications. Woodland Hills, CA 1983.**

INTERESTING NOTES;

Our first recorded baptism was on October 30, 1924 when Roy Rogers and Robert George Fields were presented.

Our earliest confirmation was on April 27th 1924

Our first marriage was in 1942 - Boyd Abrams, Doris Cubby

Our first burial was in 1926 - Donald Wayne Walsh - 3 days old.

Our Bishop's: Joseph M Francis
Richard Kirchhoffer
John P Craine
Edward Jones
Catherine M Waynick

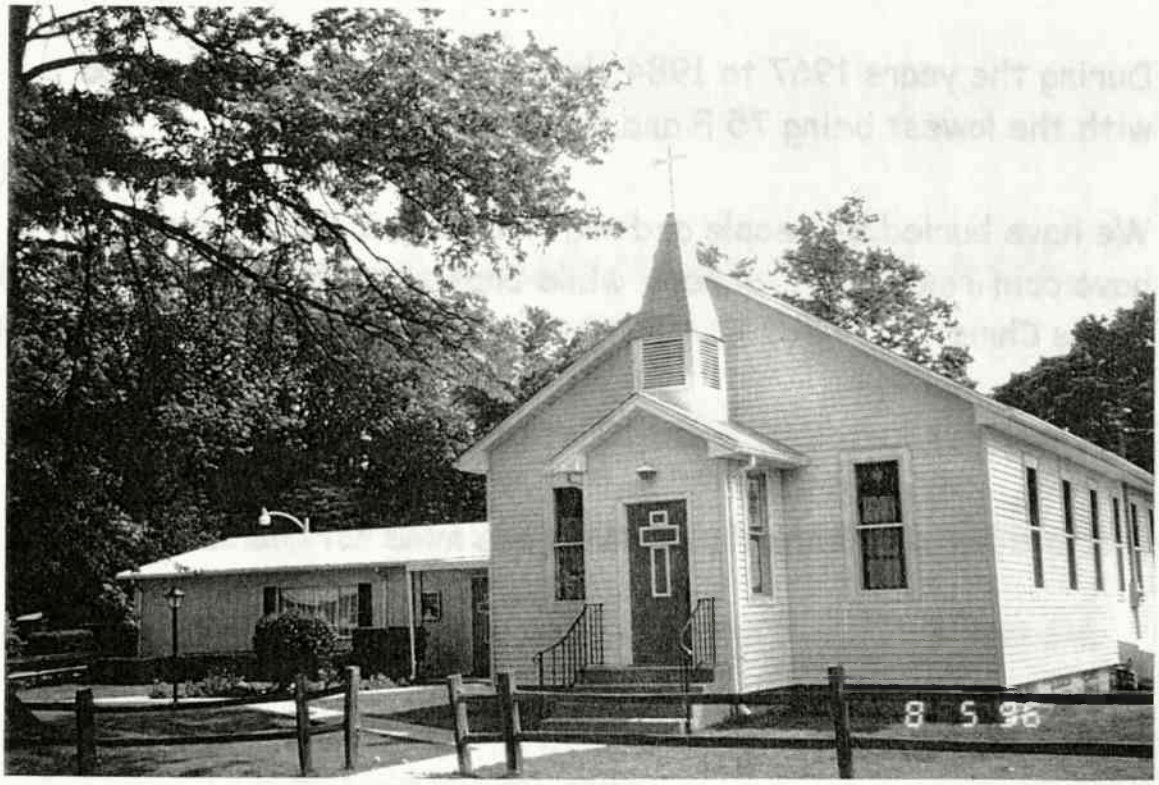
Our Priests : Dr John Sulger
CS Heckingbottom
Ivor G Hundman
Morris W Durr
Thomas Mabley
Gail W Howlett
W Kenneth Taylor
A Allan Harlan
William Gregg
Michelle Roos

During the years 1967 to 1984 the temperature was recorded with the lowest being 75 F and the highest being 85 F.

We have buried 54 people and married 46 (i.e. 23 couples. We have confirmed 130 members, while baptizing 156 in the name of Jesus Christ.

Research conducted by Glenna Turner

(Editors note: Arithmetic mistakes are mine not Glenna's)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ST. GEORGE'S
Episcopal Church
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Snapshot Portrait of Saint George Episcopal Church - 1996

One's first observation of Saint George's church is that it is a *small pretty* or *pretty small* church. However, what it lacks in size, it more than makes up for in friendliness. Most parishioners use words such as *warm, open, welcoming,* and *one big family* when asked to characterize the church. Indeed, everyone agrees that the people of Saint George's are one of its great strengths - perhaps its greatest strength.

While acknowledging the wisdom and need to pursue growth, most of the congregation are very concerned that this special intimacy and sense of family not be lost.

The ability to welcome new members and make them almost immediately feel at home is one of God's special gifts which nobody wants to see St. George's lose during the growth period. Additional family, children, and outreach programs are seen as a natural extension of those activities already in place.

An essential part of life at St. George's is worship. We are a Eucharistically centered parish with strong congregational participation. Ordinarily the Sunday liturgy is Rite II with seasonal use of Rite I. All forms of Prayers of the People are used and read from the congregation. The Parish annually observes the special liturgies of the church year including Ash Wednesday, Holy Week, Great Vigil of Easter, and Christmas. The congregation enjoys singing and does sing well. As in most areas of its life, the congregation is flexible and open-minded toward liturgy and values reasonable explanations for liturgical practices and particularly for changes. There is a high expectation for lay participation in liturgies. This participation includes a large core of Lay Readers and Chalice Bearers and three licensed Lay Eucharistic Ministers. When the vicar is not present on Sunday, Lay Readers lead Morning Prayer.

Saint George's has been truly blessed by all the priests who have served God here. *Stimulating, thought provoking, humble* and *endearing* are qualities they have possessed in abundance, yet all have been highly personable and able to reach all people at the right level. They have led by example and the response to that example over the years is seen in the current congregation.

Earlier Days at St. George

History - 1996

Saint George Episcopal Church actually came into existence from a ladies' sewing circle.

About 1900 there arrived two families of English origin who settled in the Ferguson Hill area in the days when the coal mines were actively working. For many years these families didn't realize that the services of the Protestant Episcopal Church were similar to those of the Church of England in which they had been born and reared. In 1910, four other English families arrived, some of whom were of divided religious affiliation, one parent being of the Church of England and the other Roman Catholic. During the year preceding World War I, sewing classes were organized and during one of the sessions a Mrs. Markle encouraged the families to attend Easter service at St. Stephen's Episcopal Church, Terre Haute, where she had been a long time member. Eighteen members of these families received their first Communion since arriving in America there at St. Stephen's on Easter Sunday. The names of these families such as the Silcocks, Brimleys, and Markles can still be heard mentioned today at St. George.

Evolving from this first Communion, in 1918 an Evening Prayer service was initiated by a St. Stephen's priest in the assembly room of the Township High School; but an attempt to organize a Sunday School failed. In the winter of 1922-23, however, another attempt by a Mr. James Milson and his wife was successful in organizing several classes and they met in an unused lodge in Smith's woods, formerly used by the YWCA as a camp. The Milsons' efforts were succeeded by Charles Heckingbottom who had been a lay reader at St. Luke's Church in Terre Haute. (St. Luke's is no longer in existence.)

In August of 1923, sentiment for the acquisition of a home of their own developed. Two lots were donated by Mr. and Mrs. Robert Smith and at a meeting that October, it was decided to build on these lots "such a building as would serve the community." $1500 was pledged toward that end by approximately eleven families. There were additional pledges by St. Stephen's Men's Club, the Diocese of Indianapolis, the Girls Friendly Society and "the sewing circle." Many others in the community pledged help in the form of labor. Construction was begun in June 1924 and was fairly complete by that September. As usual, the cost exceeded the estimate; and, after paying out all available funds, it was necessary to borrow $1500 from the Church Finance Corporation. Later records proudly tell that by careful administration of its funds, all installments were punctually paid *and*

the building insurance was kept up, in addition to meeting payments due the Church Pension Fund. A bell and large stained glass memorial window were donated from St. Matthew's Church in Worthington which was to be disbanded and the building demolished.

Mr. Heckingbottom went on to become a deacon and priest and served other missions in addition to St. George but was eventually moved to Muncie. Though he made frequent return trips to St. George, there were no regular services. A lay reader served the church until a part-time priest was secured to be shared with St. John's Church in Crawfordsville.

Perhaps due to the stress of the Depression, an offensive letter was left by the Church Treasurer to the Vestry for a scheduled meeting in May 1932. The letter spoke of non-wage earners and referred to various methods of calculations as to how the support of the church could be divided among communicants. It ends with the statement that "No self-respecting individual incurs an obligation that he does not expect to support and if one feels that he cannot support his church, he should not expect others to support it." Those present at the meeting immediately voted unanimously to ask for the Treasurer's resignation. The letter then was read at a Parish Meeting and the membership unanimously voted in favor of the Vestry's action. Possibly due to this history, St. George today still does not have an annual canvass. It relies on the communicants to recognize the needs of St. George and to give of what they have. It works for them. Though remaining a mission, St. George has always been a self-supporting mission and has never returned to the Diocese for loans since its original $1500 loan when the first church structure was built.

On the night of February 3, 1935, during service, a fire broke out in the basement and immediately spread throughout the building. Lack of a water supply made the arrival of the West Terre Haute Fire Department of no avail and the heat of the fire prevented any action after their arrival. The loss was total to the building and its contents including church records. The congregation continued to meet in the home of Mrs. Markle and in a vacant storeroom in the south end of the village until a new building was erected with the help of insurance and donations. The new facility was smaller than the original. Due to the effects of the Depression, only one-third of the earliest families who formed the congregation remained. A large part of the membership was made up of coal miners and with the failure of many of the mines and with the mechanization of others, they moved to more active centers, namely Flint, Michigan, where they entered the automobile factories.

With the assistance of lay readers, supply priests and a young man who was going into seminary, St. George continued to succeed in keeping its doors open.

In 1973, a new parish hall was constructed. On December 15th of that year, the parish hall was dedicated in memory of Ken Taylor and blessed by Bishop Craine following a 4:00 p.m. Evensong. Taylor Hall was a dream of Ken Taylor who served for many years as a lay reader, finally becoming Vicar of St. George in March 1971. The construction of the hall was well underway at the time of his unexpected death in August 1973. The men of the church were responsible for the wiring, installation of plumbing and heating, interior paneling and refinishing. Only the cement floor, outer shell, roof and carpeting were completed by employed craftsmen. A few years later the nave was restored to its original size and a Sunday School room and sacristy were constructed, connecting Taylor Hall to the church proper.

With the retirement of Fr. Allan Harlan from St. Andrew's in Greencastle, St. George gained its first part-time priest in many years who conducted services at St. George only. He would drive forty miles from his residence in Greencastle every other Sunday with lay readers filling in the remaining Sundays.

Fr. Harlan retired from St. George's in 1992. In their search for "someone friendly," the most often and almost only mentioned criteria by the parishioners, St. George was fortunate to find a local priest who taught at nearby St. Mary-of-the-Woods College. Although Fr. William Gregg is a part-time vicar, the church has been able to enjoy having a priest live locally and conduct Eucharist on a regular weekly basis for over four years. At the last January 1996 Annual Parish Meeting, we were pleased to note, for record, the state of the parish was good, recounting that we "gained four new members and Sunday attendance increased 30% over the previous year. We have a wonderfully broad age range in the congregation, are healthy financially and the level of participation is good."

Bringing the Gospel of Jesus Christ to the community through the Anglican tradition has not changed for St. George since its inception. Only individual obstacles and blessings have changed. And never in its journey has it lost the comfortableness of informality and intimacy which marked the ladies' originating sewing circle.

Acolytes
in service

A Sunday morning
on Ferguson Hill.

FAVORITE CHURCH SIGNS AND SAYINGS

- Christians are not perfect – just forgiven
- Happy Hour ! – 10.30am Sunday
- Jesus is Alive
- The Bible – Life's little instruction book
- Sign broken – message inside!
- Whenever you find four Episcopalians you will usually find a fifth!
- Episcopalians – The frozen chosen.
- "Saint George's – the one church, of many I have known, where one is not alone" (submitted by Martha Sharp)

UPON LEAVING SAINT GEORGE EPISCOPAL MISSION FOR THE GENERAL THEOLOGICAL SEMINARY, THE FIFTEENTH SUNDAY AFTER TRINITY, 1948

Tread now this last time these all-too familiar steps
And stroll these sycamored paths were Ceres, soft-shoed, has crept
And touched the leaves and harvest with her many colored blush.

And in an evening twilight while cicadas moan their hush
Listen! As the autumn-scented air in a mystic distant gush
Carries a choric young ovation in many a curious chord
Praising the "Church's One Foundation is Jesus Christ her Lord!"

To a stranger passing by:
The stain-glassed windows (several with pebble holes)
The small wooden cross, protector of its souls,
And always the grass a little too tall
And the white picket fence enveloping it all
Make a country church of commonplace.
But to its faithful, humble members, it rises as an ediface.

Oh true! Some laugh and gossip that there is too much hostility
In the auxiliary.

While others, wrinkling forehead gorges deep enough to claim possession
To the furrows of their husband's underground profession, declare:
"Well, I don't want to sneer
But doesn't it seem rather queer
That there's been another year
Without the vestrymen
Meeting again!"

We have had our good times running throughout the church season:
Picnics at Shakamak Park
Caroling after dark
Sunday school parties
Harvest Festival movies
Ice-cream socials
For all the locals
And, perhaps, a pot luck without any reason.

We have lived and believed with great profundity
That He came to us that we might live more abundantly.

We have had our prayerful times throughout the church season
Commemorating with purposeful reason
His meaningful life in the manger
With the carpenter
As a confessor
Fighting Lucifer,
As a teacher,
As a creator,
And a blessor
Even unto the sepulcher.

With our own children at Christmas we have been able
To let them, as angels and shepherds, recreate the fable.
...Blessed are the peacemakers for they shall be called the children of God...

And all through Lent with serious intent we have repented
Marching forth to Good Friday with his death perpetuated.

...Blessed are they which do hunger and thirst after righteousness for they shall be filled...

And all of us together at Easter supped from the same chalice and prayed.

...Blessed are the poor in spirit for theirs is the Kingdom of Heaven...

And in the autumn
We have seen the golden harvest like a necklace on the breast
Of earth, throbbing from the wind's love, pulsating from the West.
And as we saw the bulging corn bins
Enlarge like rising breads within their tins, we hummed,
"Come, ye thankful people, Come!"

...Blessed are the meek for they shall inherit the earth...

Yes, I tread now this last time these all-too familiar steps
To go beyond these sycamored paths were Ceres, soft-shoed, has crept
And touched the leaves and harvest in the spiced-smell, autumn air

Dear Creator, God, and Father of us all,
Bend us to the bellows with repentance to blow the coals of truth white hot,
And hammer and temper our souls into that shape of Him, who died for us,
Smite our pettishness into Christian love, which forges
Eternal life for each member and eternal life to this, your church,
Saint George's!

Amen.

FLORENCE'S STORY

Florence's father was Thomas Silcock one of the original founders of Saint George's. Thomas Silcock was an Englishman who arrived in Terre Haute in 1901. He was a member of the English Lodge in Terre Haute and this group often referred to themselves as the "Sons of Saint George." Florence believes that this eventually was the reason why Saint George's has the name it has! (Editors note – I have been told that a lot of people in Terre Haute originally referred to the Church as the Johnny Bull Church!) In those pre-war days the journey from Ferguson Hill to Saint Stephens represented a tremendous ordeal and so the problem of overcoming that distance led to the establishment of a mission church on Ferguson Hill.

When the depression hit in the 1920's the local economy was not immune from the awful economic fallout. This led to a mass exodus to Flint Michigan where there was work in the "new" automobile factories. Florence recalls that virtually an entire generation was lost as families moved away from Ferguson Hill and the dying, bankrupt mines to a place that appeared to offer a better life.

Florence was 14 years old when the fire started in the church and remembers it very well indeed so if you want to really hear the "scoop" speak to Florence next time she visits us from Arizona.

Florence Leonard – Via telephone to the editor
(Editors note: all mistakes are mine!)

JOANNA AND THE MOTHER

Note: The "Mother" referred to in this story is the sediment or lees thrown down by wine, which settles in the bottom of the bottle.

My humorous story begins when I first began to take care of the Altar. It was communion Sunday and Father Harlan was there. I thought I did a very good job at putting everything in the right place.

The service began and everything was going great until Father Harlan blessed the elements and stopped and looked very strangely at the wine. Picking up the chalice and leaving the Altar he stopped beside the pew, I was in and with his finger he motioned for me to follow. Passing the organ he said to Helen (who was subbing that day) "Play something" Taking me and the chalice outside he asked me if I knew what he had poured into the chalice and I said, "yes it's wine." He laughed and said "Yes, but you don't pour "Mother" into the chalice, you throw her away!"

Well I never knew wine would make a "Mother." Going next door to the Parish House, we threw "Mother" away and opened a new bottle of wine. W both went back into Church and continued the service. Everyone wondered what had happened so after the service he explained (in his own humorous way) that he and I had been outside burying "Mother."

I was quite embarrassed and therefore have always looked very hard into the bottom of all wine bottles!!!

Joanne Vicars

MEMORIES
1934

When Jack was four years he remembers the sky being a crimson red, the night Saint George's Church burned. He lived in a house next door to where Andy Fyfe lived. Rev Fyfe was the Minister at Smith Park Methodist Church at that time.

1985

We woke up one Sunday to a wintry January 1985 morning. At that time, Jack was not a regular member of the church. When he came back from feeding the cattle, I asked how how bad the roads were for driving. His answer was that if I did not drive like a 500-racecar driver I would not have any problems. I picked up Jenny, our granddaughter who was 2 years old at the time. I buckled her up in her seat belt and off we went.

I drove very slowly and didn't have any problems until I reached the hill just before getting to church. I started up the hill and the car started to slide sideways. I remember that I asked God to get me over the hill. There is a home at the bottom of the hill and soon a car came down the driveway. It was a man and his family and they looked like they were headed to church. They drove towards us and stopped. He asked me if I was in trouble. I answered quickly and he told me that all I had to do was to back all the way down the hill, give the car some gas and come on up the hill. I guess I looked at him with a 'EASY FOR YOU TO SAY LOOK.' He then asked if I wanted him to do it for me. He did and we came on to church. When Jack Vicars saw us, he said that he was surprised to see us this morning because the roads were bad. I truly believe that when I asked God to get me over that hill, he sent an angel.

Jack and Nancy Ross

1991

On a warm Saturday afternoon in July 1991, Jack borrowed a small tractor from a neighbor, he intended to work for about 30 mins. Spraying volunteer corn that was sprouting in a bean field.

As it turned out the tractor had a dead battery so it would not start. Jack put a battery charger on it and he was standing on the ground between the rear wheel and the steering wheel. He then noticed that the shift was in drive. He tried to put the shift into park but the way the transmission was designed instead of going into park it stayed on drive.

The tractor started up, knocked Jack down, ran over his pelvic area, and severely crushed it. He went through a terribly painful ordeal and at first, the doctor feared that he might never walk again. On the very next Tuesday Jack's mom Edith, was in a bad car accident. Both were in the same hospital and both were too sick to visit each other.

Things were not too sunny with us at this point when out of the blue came a gift from Saint George Episcopal Church. It was $500. The money was to help pay for gas for the car going to the hospital every day. Knowing how hard it is for a small church to obtain $500. The thoughts behind that gift filled our hears with a warmth that is unexplainable. We were overwhelmed to say the least.

During Jacks 51-day stay in the hospital, Father Harlan visited him once a week and sometimes twice a week. One hot summer day when Jack was on the mend, he told Father Harlan that he was the one who should be in the bed.

Well needless to say with the love and caring that poured from Father Harlan and Saint George congregation, Jack became a member of the church.

Jack and Nancy Ross

HOW WE GOT TO SAINT GEORGE'S

- **Met Irv and Jane Hooper at Rose-Hulman and Saint Stephen's in 1990**
- **Met Bill and Kathy Gregg near the beginning of his tenure at Saint Stephen's as Associate Rector and realized we had mutual friends in Columbia, South Carolina – and there began our friendship.**
- **Learned about Jane's playing organ at Saint George's – "nice little church in West Terre Haute."**
- **Invited, in April 1992 by Irv and Jane to attend Saint George and then go for lunch at Saint Mary-of-the-Woods College Sunday buffet. We accepted. Father Harlan was priest in charge – and he patted each little child on the head as he recessed at the end of the service. Church members very cordial.**
- **Moved to Stillwater Oklahoma for academic year 1992-1993**
- **Visited Terre Haute in Spring 1993 and were given a copy of Tidings article telling that Bill Gregg was serving as Vicar at Saint George. Went to Saint Stephen's for 8:00 and then hurried out to Saint George to hear Bill Gregg preach.**
- **Bill was in Terre Haute and Trish in Columbia during summer 1993. Bill worshipped regularly at Saint George and told Trish that someone was needed to provide music for congregational singing. Trish decided that was not her calling. Bill mentioned it again. Trish said as she was getting out of the van on her first Sunday in Terre Haute, September 1993, "You know Bill, I thought about practicing so I could play for church, but I'm not going to."**
- **Bill Gregg announced at beginning of church service: "We will have no music this Sunday, but next Sunday we will try singing acappella." At the end of the service, Trish said to Bill Gregg, "If you're absolutely desperate, I can play the keyboard – but I haven't played pedals since I was a freshman in college – and I'll make mistakes." Bill Gregg was most encouraging.**
- **So began the negotiations between Priest Bill and Pretend-Organist Trish:**
  I'll need the magic numbers ahead of time; If I can't play it, we don't sing it; Remember, you're fuzzy up there cause I wear reading glasses so make BIG gestures if you want me to know or do something; I will accept no pay.
- **As time went on, when new hymns were to be introduced, Bill Gregg would sing them over the telephone to Trish and she would tape-record them to assist in her learning curve. It was a long time before the congregation sang *The Gloria* when Trish played the organ but *Sanctus S-130 as sung at Saint George* is still "a spiritual experience" for Trish.**
- **And that's how it came to be that Jane plays the organ – as she always did – on the first, third, and fifth Sundays and Trish plays second and fourth except during the summers when Debbie Veach plays the flute!**
- **Bill was invited to lay-read since he is a licensed lay reader and chalice bearer in the Upper Diocese of South Carolina.**
- **We hope we've made a few other contributions along the way, but that's how we "got started" at Saint George – and the blessings have all been ours – and we give Him all the praise.**

"WHERE IS ST. GEORGE'S CHURCH?" – THE ADVENTURE

After moving from Evansville, In. to Terre Haute, in 1976, the Hillenbrand family, Marty, Dale, Jeff and Jonathan, attended St. Stephens for several years. St. Stephens did not fulfill our search for a family church in which we felt comfortable and welcomed. We inquired about other Episcopal churches in the area, but no one in the congregation had knowledge of any other churches.

In 1983, Dale and I attended a Catholic Marriage Encounter in Indianapolis. While there, we met someone who mentioned they had an aunt who attended a small Episcopal church in West Terre Haute, In. After returning home, we attempted to find this mysterious church. We looked in the phone book, and contacted the police and fire departments in West Terre Haute, all to no avail. (A phone was not installed at the church until 1997.) The fire department did tell us there were several small churches on Ferguson Hill, ***wherever that was!***

Jeff, our oldest son, and Marty set out early one Saturday morning on our ***"church finding adventure."*** We finally found Ferguson Hill and St. George. The next day, all four of us attended the 10:00am service, as was stated on the sign on the church, only to find Joanna Vicars locking the doors. She informed us that during the summer months, church services were at 9:00! She really seemed friendly and sincere in her efforts to have us attend next week. At this point, we had spent too much time and effort to be discouraged, so we attended the next week at 9:00. The rest is history and,.....**THE ADVENTURE CONTINUES!**

The Sadler's Journey to Saint George's

My family and I moved to the United States 18 years ago to Johnstown, Pennsylvania. Our first priority was to find a church home; this was accomplished quickly with a visit from the Episcopal Priest – Father Martin from Saint Mark's Episcopal Church – he and Ian quickly consumed a six pack. We became involved with Sunday school. Linda went through confirmation class and was confirmed on April 11th one day before Jonathan was born. (Bishop Hathaway said, "maybe this is two for one."

We moved from Johnstown to Pittsburgh in 1984 and transferred to Saint Martin's Episcopal Church – which was a church in transition having lost its minister of 25 years. They were waiting the arrival of the new minister Father Rick Lord. It did not take long for us to become Sunday school teachers, lay readers, chalice bears and small group leaders. Linda even volunteered in the church office two days a week.

Whilst living in Wheeling for 11 months, but continuing to go to church in Pittsburgh, Aimee was involved in a bicycling accident. On arrival at the hospital they suspected a head injury and broken jaw, whilst waiting for the results of the head scan we called and activated the prayer chain. God moved very quickly for us and Aimee was transferred to Children's Hospital in Pittsburgh with a jaw broken in two places but no brain or neck injury.

Two years later Ian was involved in a horrific Industrial accident – I was at church at the time working with the children on the Christmas pageant when the message was received – immediately the prayer chain was once more activated and I was driven to the hospital 60 miles away. Our church family stepped in and took care of the children meals etc., When Ian eventually returned home, and was bedridden for two months, our church family came and cooked and cleaned for us, they even Ian sat whilst I went shopping. We asked ourselves many times what we would have done without them, but we always thanked God for them!

We moved one more time into the mountains of Pennsylvania and joined Saint Michael's of the Valley Episcopal Church where the minister was a friend Father Jim Simons. We were soon undertaking several ministries – Certainly thinking this was our home for life.

Needless to say one fine day, Ian came home to inform us that we were moving to Terre Haute Indiana. This was one of our toughest moves; we had three very unhappy children and spent three months searching for a church home. We were about to leave the Episcopal Church and look elsewhere when I found a lump on my Thyroid and was admitted to Union Hospital under the watchful care of Nurse Kay Collins. On checking over my forms she noted that we were Episcopalians and asked where we attended Church. We told her about our search and she suggested that we try a small mission church in West Terre Haute. On arrival at Saint George's the very next Sunday we were made so welcome it immediately felt like we had found the Church family we had been looking for. We have been here four years now and have become involved in many areas of ministry. It is a wonderful place to worship and a friendly place to be – Thank you for becoming our Church Family!

COMING TO KNOW SAINT GEORGE

"The most precious things in life are not the things that can be seen or held, but it is that which is felt in the heart" were the words that kept coming to my mind on my return form the first "Small Church Ministries Council" held at Saint Luke's in Shelbyville. At this meeting, each representative was asked to tell something about our church and what we were doing. Besides being exceedingly shy at any type of public speaking, I found it hard to describe the essence of this wonderful little church, named Saint George's, perched in a seemingly unlikely spot on Ferguson Hill in West Terre Haute, ..Not even in Terre Haute proper. It was not the fist time the thought has come to mind that we seem to defy all conventional wisdom about churches and how they operate. Now I find myself asked to write an article about Saint George, attempting to describe us so that others may come to know us. We certainly can't boast of creating foundations, or bestowing grants to worthy causes. We can't hoist flags of creative programs or projects to wave for all to see. Yet there is this elusive SOMETHING... We may be small but we are definitely growing. I am not surprised we are growing but that doesn't help me explain it. There is just something about Saint George's....

I remember my first sight of Saint George's about five years ago. We had already heard by word of mouth that it was a small church but we weren't concerned about that. My husband's work has taken us to several central and southern Indiana cities and towns during our marriage. Nearly all the Episcopal churches we had attended were relatively small. Even so, we were not prepared for the sight of this building. It looked like a small country, one room school house with an appendage of nearly equal size protruding on the north side, which we later became familiar with as our parish hall. There was a gravel parking lot that would probably accommodate ten to twelve automobiles or, at least five horse and buggies, I reasoned. Having been new, visitors at one time to each of these other small churches we knew what that meant. The greeters extend you their warmest handshake while slyly checking for your pulse. If they find you have one, and your eyes are not rolled into the back of your head you are immediately complemented on your many and varied talents and given a choice of which eight of ten available programs you want to offer them. Stan and I looked at that small building, then at each other and shook our heads in unison saying "Ohhhh No! No way!"

Approaching this little church on a Sunday morning can be a visual treat. Likely as not, you will see a bicycle, or scooter (or two) propped against the side of the building. Often there will be a dog lying by the entrance steps who has escorted his master to church and is waiting patiently for his reemergence. He will raise his head at your approach and allow his tail a few welcoming wags then return to his snooze. Lucas, about eight years old, was probably the bike rider. He often picks up a neighborhood buddy on the way and brings him to church. These two little boys will always sit on the fearsome front pew that is so avoided by adults. The Lord's blessings surely come in all sizes for this young fellow simply DOES what we adults call meetings and form committees to accomplish.

That very first Sunday, Stan and I were greeted warmly and exuberantly before we had even crossed the parking lot. The friendly people of Saint George have been like that to us ever since. At home, after this first visit, I worriedly checked in the mirror to see if my eyes were focused and felt for my pulse. I hadn't been assigned to so much as the "coffee hour duty," The feeling of acceptance and having made friends, made me want to return and become a part of them in whatever way I could.

One part-time priest presides at the Holy Eucharist on the first and third Sundays of the month with usually forty communicants in attendance. We are thankful to have three faithful lay readers that alternately conduct Morning Prayer the other Sundays. The best testament to the efforts is the fact that while attendance drops on those Sundays, it isn't nearly as significant as might be expected. Our facility provides for one Sunday school room or the parish hall for church school. We average ten to fifteen children who joyously hop, skip and prance to the communion rail: the younger ones lovingly hugged, lugged and drug by the older ones. Their ages range from pre-kindergarten to through junior high age. These children treat us to a delightful Christmas pageant every year. Many Sundays they bake and serve us warm yeast doughnuts for coffee hour. This spring we were pleased that we were able to raise enough money among ourselves to send every child desiring so, to the Waycross SummerCamp.

Our fist fiscal year at Saint George, Stand and I discussed between ourselves what we thought we were able to pledge then sat back and waited to be canvassed, a privilege for which we were sure we qualified as new members. It never happened. Seeing the new pledge envelopes set out for pick up, I thought there had been an oversight. When I raised the subject I was told that several years prior, pledging was dropped out of concern for a member who was unable to meet her commitment and ceased attendance because of the distress over the situation. Having no formal pledging has not affected this congregation's commitment to giving. Almost mysteriously, they manage to provide for what is needed. I have heard financial lamentation at this church than any I have ever attended and in our history, we have never borrowed a dime from the Diocese. Our facilities are neither large nor lavishly adorned but it is very neat, clean, well maintained and utilized, ..No matter What Father Harlan said about wiping our hands on the kitchen curtains?

Any active member of a mission knows that following the priest-in-charge, the Senior Warden must deal with the responsibilities, disappointments, frustrations or hurt feelings on a regular basis. It was at one of our common after-church. Y'all come-congregational type Bishop's Committee meetings, we were discussing bring-your-friends Sunday and ways we might get families from the local neighborhood to attend, that our Senior Warden stood to speak. With emotion revealing it was welling straight up from the bottom of his hears, he told us "I just wish the people in the neighborhood could SEE the love that is inside here!" He, of all people, who surely has seen our warts and experienced our wild hares, was able to stand and affirm our being. It was this moment that I know I became permanently committed to Saint George for as long as I am around

I would use the word"Mother" to convey her loving, nurturing nature. This unassuming woman is not president or chairperson of any Guild, Group, Committee, Council or Task Force or Auxiliary. I don't want to get carried away with praises but she reminds me of Mother Theresa's definition of God, "Love in Action," Joanna simply DOES. Do you want to know what program has been adopted for church school this year? Ask Joanna. Need to know anything about the altar supplies or needs? Ask Joanna. If you want to know who is sick or getting well or going to have surgery or need someone to read the lesson? Someone to help with the children's Christmas Pageant: Do you know who decorated the naïve for Harvest Home: Want to know where the Christmas decorations are kept? Who keeps the minutes to the meetings or gets out the church newsletter? Where is the church history? Who purchased the get-well card for all to sign? Who keeps the church directory updated? Well. Whatever happened to OLE Jake? You want to know about the teepee on the church lawn? Ask Joanna. Announcements during service are usually followed by the question. "Are there any additional announcements?" Then all eyes will invariably turn to Joanna, including the priest, senior warden or lay reader. She'll let us know when the rummage sale is: where the annual picnic will be held or how our good friend John is getting along in France.

I could stand in the corner of the parish hall after Service and point to a lady at the sink and say, "See her? That lady washing the altar vessels? ...Joanna's Mother." Then I could point out the young Church school teachers helping the children gather their creations and say, "Joanna's daughter and grand daughter." Her other daughter takes communion to the sick or hospitalized. Alternatively, I could say "Oh, it was Jack, Joanna's husband, who sprayed the weeds in the parking lot and fixed the light." Faithful service! Love in action! Humble in manner and strong in spirit...That is her.

Knowing that it can be lengthy period before a small church can attract a part time vicar, our priest Father Harlan (commuting from Greencastle) has carefully guided and prepared us for his departure last June. Two of our faithful were commissioned Eucharistic Ministers this past spring and we have had the lay readers in place for some time. However, most importantly, I believe he cultivated cohesiveness among us with the sense of self worth and the spirit of can-do.

At Father Harlan's urging of "Heads up! Hearts open!" we began our search for a new priest. To our amazement, Bishop Jones was able to hunt up someone almost immediately and hereafter we will always refer to him reverently as "Bishop Bird Dog Jones." An Episcopal priest was already in our midst, teaching at nearby Saint Mary-of-the-Woods College and he fit, perfectly. The description of who we wanted.."Someone friendly." All miracles gratefully accepted, we had only to convince a young friendly priest that he was just waiting for us to pop up. Saint George is noted throughout the Diocese for one thing. Good cooking! That aided our strategy. His first Sunday at Saint George we let the fragrance of exotic dishes soften him up during the service. Then we worked him over with the main course and finished him off with dessert. He was OURS!!

Every third Sunday of the month, members contribute to our "Help Fund." This has gone to help a farmer who was injured in a tractor accident and to help a freshman at ISU whose personal belongings, including recently purchased college schoolbooks, burned in a fire. I have seen motions passed for a certain sum to be issued without confirmation an adequate amount were available. In addition, sometimes I've seen these actions taken with such cheerful exuberance it might make one question our good sense and miss the unspoken resolve in the air that the funds will be there shortly. November's offering has been designated to go to an Episcopal parish in Miami to help Hurricane Andrew victims. Never have I heard that the monies for this fund could better be used to support a full time priest with all the advantages that would present, or to improve our facility. I like the can-do, make-do; we'll get along just fine attitude of Saint George. When I slide into that pew and see the "Help Fund" envelope I know I am a part of something that is worth being a part of.

Once I listened to an individual express wistfully that maybe if they had an organist who could play with great ability it would inspire their congregation to loftier aspirations and create growth. I have no particular argument with this theory but I grinned in my mind, thinking of our growth and our organist. As far as I know, she played only for her personal pleasure before playing for us. We needed help, she cared enough about us to do what she could, she has continued Sunday after Sunday, and if she isn't there, she sees that someone else is. And I see nothing in the annual budget for payment of an organist. That she cares enough to give of herself for the pleasure and good of us truly warms my heart. I think warming hearts can comfortably fit the definition of inspiration. Recently, co-organists have shared the organist duties. Both musicians are inspiring to me in their own way in addition to being nice people to know Recently our new co-organist invited a friend to come and play her recorder. How beautiful the sounds were, filling our little building! The most exciting part is she agreed to come and play again!

During coffee hour there is a few women who always deliver a cup of coffee and a goodie to those whose health makes it difficult to stand in the refreshment line. They aren't a committee. They see the need and do it. Never have I heard these ladies receive praise publicly for it. Yet I have observed these quiet acts of caring performed faithfully for years.

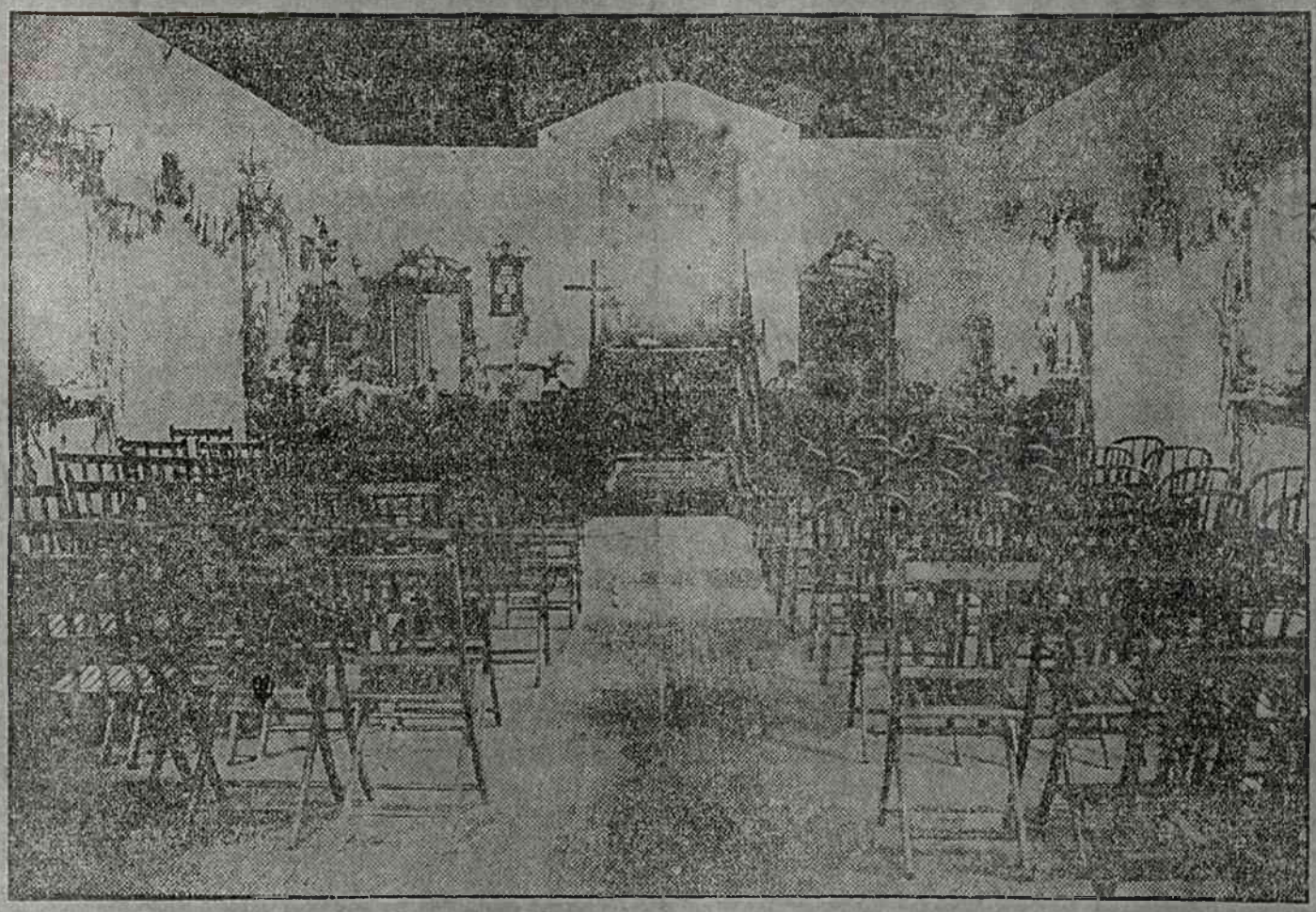
Sitting in the north-side pew, let me point out the women and the little girl with her, who is from the BIG Brother/BIG Sister program.

There is one special lady who is so much a part of this church in so many ways that detailing an instance or finding an adjective won't reveal the magnitude of her influence. Yet, one can't come to know Saint George without knowing her. I could describe her as the "heart beat of Saint George or as the "Mother of Saint George" and anyone who has attended two or three Sunday would immediately know this woman as "Joanna."

Our first Bishop's Committee meeting with our new priest, Full Friendly Father Bill Gregg, was held in October. During a discussion of goals the remark was made that we could offer one Saturday to Habitat to which Father Gregg added ".. Or two Saturdays." With a sense of excitement and a little trepidation, I suspect Father Gregg has taken our pulse. I don't know where we are going or exactly what we will be doing. Maybe we will find a way to reveal all that love our Senior Warden wishes the neighborhood could see. I can't tell you exactly how we will do that. Nevertheless, knowing Saint George the way I do, and becoming aquatinted with Father Gregg, I believe it can be done. I just know it in my heart.

Ann Hayes

Harvest Festival Celebrated In Saint George's Episcopal Mission Which Tops Ferguson Hill



HARVEST PRODUCTS FOR SANCTUARY DECORATIONS.

Honoring an old English custom, St. George's Episcopal mission on Ferguson Hill, west of the city, Thursday and Friday, celebrated harvest festival. The sanctuary and altar were decorated with sheaves of wheat, pumpkins, golden corn and other products of the harvest and the services took on the nature of a general thanksgiving to a gracious Creator.

The pastor of St. George's is Rev. John Sulger of St. Stephen's, this city. The lay reader, C. A. Heckinbottom. The mission is but two years' old, but now numbers about fifty families.

CONFIRMATION CLASS at St. George Church included, from left, first row, Vicki Ross, Deborah Christie, Alan Christie, Patti Christie and Janet Kay Vicars; second row, Mrs. Jack Ross, Mrs. Max Flinn, Mrs. Robert J. Silcock Jr., Mrs. Charles Christie, Kathi Wakefield; third row, The Rt. Rev. John P. Caine, D.D.; Jack Vicars and the Rev. K. W. Taylor, vicar. Not shown is Mrs. Floyd Flinn.

Three layreaders serve West Terre Haute mission

Three layreaders at St. George's, West Terre Haute, provide Sunday services all but one Sunday a month there, in a unique ministry worked out with the Ven. Canon Frederic P. Williams, archdeacon.

Mr. Ralph Joyce, Mr. Duane Wakefield, and Mr. George Waugh were licensed as diocesan layreaders last July and alternate in reading Morning Prayer each Sunday but the first each month when the Rev. A. Allan Harlan or the Rev. John Eigenbrodt, both from Greencastle, celebrate Holy Communion.

ST. GEORGE'S MISSION was founded in 1924 and is located on Ferguson Hill just north of West Terre Haute.

"St. George's has had a history of layreaders in charge of the congregation," commented Mr. Wakefield, who is vice chairman of the Bishop's Committee and manager of operations at CF Industries, Inc., Terre Haute Nitrogen Complex. "In recent years the mission was under the direction of Kenneth W. Taylor, who served as layreader in charge for approximately 20 years. In 1970 Ken was ordained and became vicar, remaining at that post until his death in August, 1973."

FOLLOWING Fr. Taylor's death, St. George's was served by layreaders from St. Stephen's, Terre Haute, while the three men from St. George's were training under the direction of Fr. Harlan.

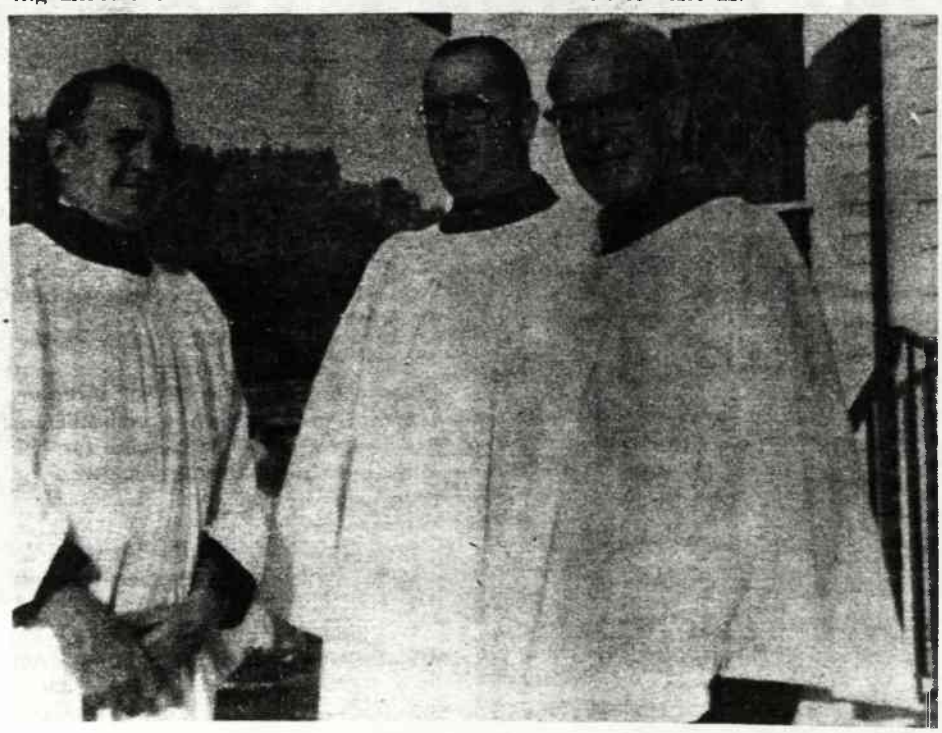
Mr. Joyce is a retired Sears employee, and Mr. Waugh is principal of West Vigo High School and treasurer of the mission.

"We presently have 44 communicants at St. George's, among them five generations of the Brimley family," Mr. Wakefield said, reflecting on the history of the mission and mentioning that organist Waneta Brimley has served the congregation in that capacity for 45 years.

In 1973, the mission obtained approval of the diocese and started construction in June on a "badly needed" parish hall. It was completely debt free when completed in October that year, Mr. Wakefield indicated, and in December it was dedicated by Bishop Craine as Taylor Hall in memory of Father Taylor.

OBVIOUSLY PROUD of the congregation's accomplishments, Mr. Wakefield also pointed to the newly redecorated church, new organ purchased in May 1975, and the new central air conditioning unit to be installed. "All of the material and equipment was purchased by the parish without incurring any debt and the work is being done by the men and women of St. George's," he said.

Services are Holy Communion at 10 a.m. the first Sunday of each month and Morning Prayer at 9 a.m. on the other Sundays. "St. George's warmly welcomes anyone who is in our area and would like to visit us."



The three layreaders in charge of St. George's, West Terre Haute, are (from left) Mr. George Waugh, Mr. Duane Wakefield, and Mr. Ralph Joyce. They are responsible for services all Sundays except the first of each month. The Rev. A. Allan Harlan, Greencastle, is priest-in-charge.

church

Banner-Graphic 7/17/87

St. Andrew's members, Father Harlan help consecrate church

After 64 years of its founding as a mission, St. George's Episcopal Church, Ferguson Hill, West Terre Haute, will be consecrated by the Right Rev. Edward W. Jones, Bishop of the Diocese of Indianapolis at 10 a.m. Sunday. The mission church was established in 1924 by members of St. Stephen's parish, downtown Terre Haute.

SOME 40 YEARS ago when it was thought that the mission was to have been consecrated by a former bishop a strange thing happened. As the bishop came down the aisle in procession he was bitten on the leg by the parrish dog, a gentle and devout Irish setter, who always attended the services. The bishop made the mistake of stepping on the dog's tail. This was too much for the dog to take, even from a bishop. The startled organist quit playing, the singing stopped, while the bishop examined his wound there in the aisle. Meanwhile, the dog was excommunicated via the front door.

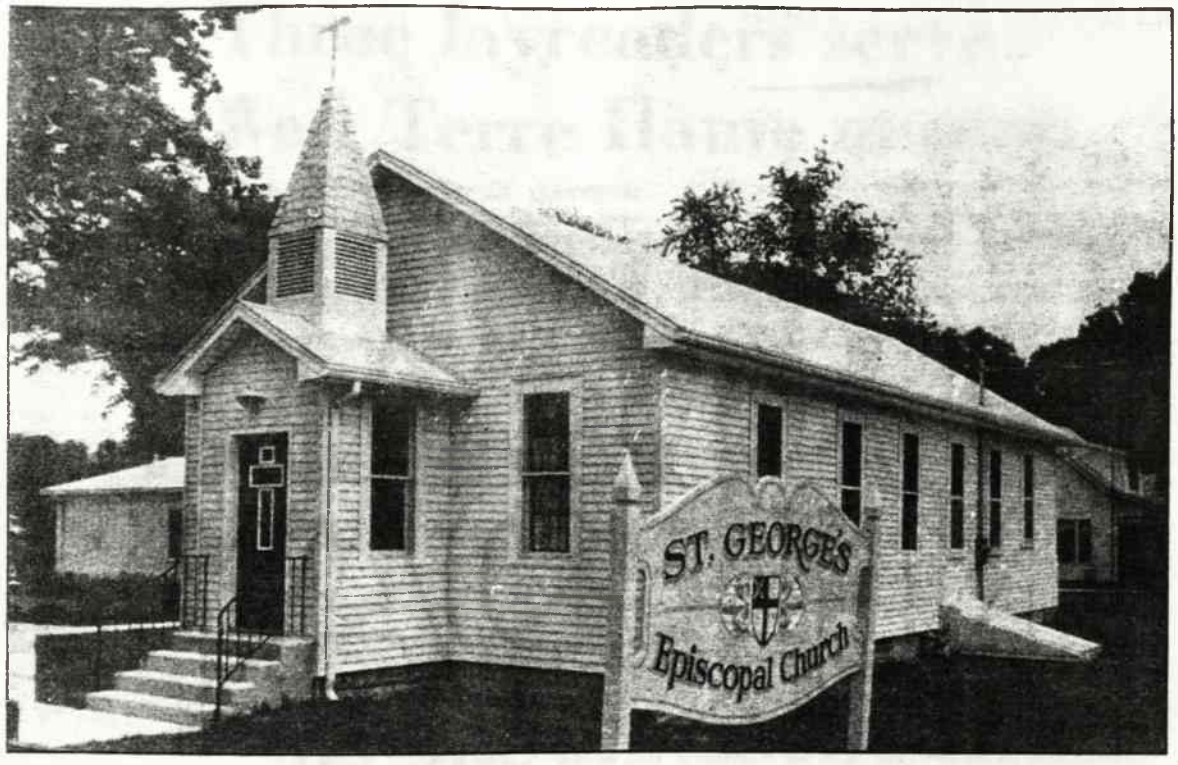
The bishop decided to go on with the service, of which the Holy Communion is a part, but he forgot or was too upset, to consecrate the church. A church is consecrated usually when it is debt free and has no financial problems, and presumably no interference from canine worshipers.

The Rev. Allan Harlan, twice rector of St. Andrew's, Greencastle, has since retirement been appointed by the bishop to be Priest-in-Charge of St. George's. St. Andrew's was consecrated during Rev. Harlan's tenure on St. Andrew's Day, Nov. 30, 1971.

A year ago St. George's received a substantial sum as a memorial, and this inspired members of the already crowded church to expand the building. Two sister churches, Trinity and St. Paul's, both of Indianapolis, gave $5,000 each toward the project, and St. George's members raised the rest of the money. The church has now been enlarged, classroom space added, and the parish hall refurbished.

ST. ANDREW'S PEOPLE have also helped out, too. The old church bell was given to St. George's by Dr. Fred Bergmann. New altar cloths and frontals, given as memorials by Mrs. Mary Evelyn Goodhue, and a stained glass window in memory of Dr. Frederick R. Dettloff, by Mrs. Sheila Dettloff.

Dr. Eunice Wilcox will sing during the service this Sunday, and the Rev. Dr. H. John Eigenbrodt will be the organist.



Tribune-Star/Jim Avelis

Ready: Years ago, a dog angered a bishop before the consecration was complete.

Consecration ends 64-year oversight at St. George's

Parishoners of St. George Episcopal Church have been waiting for 64 years for their church to be consecrated.

That oversight will be corrected today when the Rt. Rev. Edward W. Jones, bishop of Indianapolis, will conduct the service of consecration for the recently enlarged and refurbished church.

Service will begin at 10 a.m. in the church on Ferguson Hill, West Terre Haute. Immediately following the service, brunch will be served in the parish hall to special guests and congregation members.

Episcopal churches are usually consecrated when they are self-supporting and free of debt. St. George's has always met that criteria, but for some reason no service was ever conducted.

A true story related by the Rev. Allan Harlan, priest-in-charge, may explain why.

"Several years ago [at least 40] when a former bishop was making his annual visitation, he was bitten on the ankle by the parish dog, a beautiful Irish setter loved by all.

"The dog always went into the church and would lie down in the center aisle near where his master was seated. On that Sunday, as the bishop came down the aisle, he stepped on the dog's tail.

"This was too much for the dog to take — even from a bishop! The opening hymn was stopped and the singing ceased. The poor dog was cast out the front door while the bishop raised his vestments to examine his wound.

"The bishop proceeded with the service, but afterward as he left for home, it was observed that he was limping and his usual genial smile was gone."

Harlan added that Jones can proceed down the aisle today with the assurance that no canine worshipper will attend.

"The most recent parish dog, also an Irish setter, has died of old age," he said.

The Mission Church of St. George was organized in 1923 under the auspices of St. Stephen's parish in Terre Haute. Its roots, however, go back even earlier — to Easter Sunday in 1914 when Mrs. A.E. Markle, a communicant of St. Stephen's who had moved to Ferguson Hill, persuaded 18 of her friends and neighbors to accompany her to church.

Many Ferguson Hill residents, settlers from England and Wales, had come to this country to work in the mines. Most belonged to the Church of England, but were unaware of the relationship between their church and the Episcopal Church. Descendants of several of these families are active in St. George's today.

A church was constructed in 1923 for $1,500 with the men of the parish doing much of the work.

That building burned in 1935. Insurance proved inadequate to rebuild to the original size, so the replacement fell 20 feet short. The old foundation extending beyond the new building was covered with a shed-like roof.

In 1985, the parish received a memorial gift of $10,000 and St. George's communicants began to dream about restoring the church to its original size.

The bishop suggested they also build a hallway connecting the parish hall to the church, a sacristy and a classroom for children. The cost was estimated at $35,000 — far more than the $10,000 in hand — and the parish prided itself on being debt-free.

Gifts of $5,000 each came from two Indianapolis churches and the parish set itself to the task of raising the remainder. Surprisingly, it came quickly and the work began.

The refurbished St. George's includes like-new pews, a gift from St. Michael and All Angels in Noblesville; a bell from St. Andrew's in Greencastle, and two new stained glass windows designed and made by Dorothy Morin of St. Stephen's.

A Growing Mission

St. George's completes new worship area

St. George's Mission, "Ferguson Hill", West Terre Haute, now has a new look. Thanks to a $10,000 gift from an Episcopalian living in Florida, and grants of $5,000 each from Trinity and St. Paul's, Indianapolis, plus the enthusiastic effort of its members, St. George's has recently completed a significant enlargement of its building. Contributing also to the low, $32,000 cost of this project was the bonded contractor, Roger Maher, a devout Roman Catholic who lives nearby in St. Mary's village.

St. George's Mission was organized in 1923 by emigrating Welsh and English coal miners who came over to give their expertise in the expanding development of the area's coal mines. The natives on the "Hill" referred to the Mission as the "John Bull Church" - for obvious reason! As far as diocesan outreach was concerned in those days, the Mission was organized "to take care of our own." But through the years local people began to come into the membership and today only a remnant of original children survive although there are several grandchildren around. Obviously, St. George's is no longer the "John Bull Church." Gone is the rich brogue of the Welsh accent and the soft "r's" of the English. Nowadays, members come from around the Terre Haute area.

Fire in 1935

In 1935 the original building burned due to an overheating flue from the furnace. The members raised all the money they could (they didn't have enough insurance) and with some assistance from St. Stephen's and Bishop Francis of the diocese, a small building was built, 24-feet wide and 34-feet long, 20 feet shorter than the original church. The old foundation was covered over by a shed-like roof. When construction of the recent enlargement began, this old foundation was used and now St. George's is back to its original size. Incidentally, the present altar and ornaments, including a beautiful brass memorial cross, came from St. Matthew's Mission in Worthington, IN., when the mission was closed in 1927 by Bishop Francis.

A classroom and office sacristy are located in the new connection between church and parish hall.

In the steeple of the new building there is a bell, given originally to St. Andrew's, Greencastle, by Prof. Fred L. Bergmann. When a large bronze bell was given to the parish as a memorial, Dr. Bergmann offered his bell to St. George's, and the people were delighted to receive it.

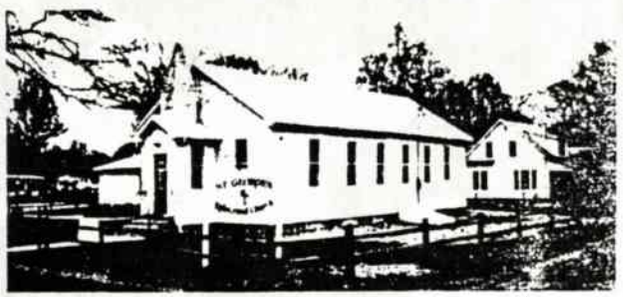
In the mid sixties, the former Rev. Kenneth E. Taylor (father of the Rev. James K. Taylor) now deceased, went to St. George's from St. Stephen's as their lay reader, and continued as such until he became ordained priest, and thus the P-C until his death. It was during the last few months of his tenure that St. George's people raised money for a parish hall. The diocese, however, had doubts about the project and it was quite some time before permission was given to build. Questions such as "viability", location, etc., were in diocesan thinking although the Mission had been in the same location for years, had always been self supporting, and had never received or needed any allocation from the mission budget, and had always paid its assessment.

Finally diocesan approval was given for the building of the parish hall. The church school no longer had to meet in a deep and damp basement, and at last restrooms were available. Members did a great deal of the work themselves in carpentering and wiring. Just before the building was completed Fr. Taylor died, and the parish hall was named after him.

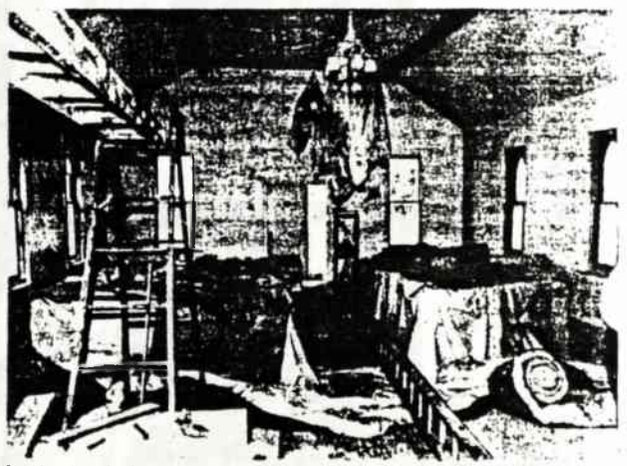
Two years ago St. George's had a visitor from Florida, a close friend of the Harlans, Mrs. Martha P. Sharp, widow of attorney and judge Riley M. Sharp, former members of St. Stephen's, Elwood. (Congressman Phil Sharp is his son by first marriage.) Mrs. Sharp liked the friendliness and warmth of the congregation, noticed the crowded church, and gave the Mission a gift of $10,000 dollars towards expanding the church building in memory of her husband. St. George's people were shocked into action!

It was already recognized that new seating was needed for a growing congregation. Fifty people crowded the church and left standing room only. They found a very reliable contractor and planning and estimate of costs began. A meeting with Bishop Jones and The Rev. Canon. Earl Conner was most encouraging, the Mission Strategy Commission gave approval as did the Standing Committee, and with this sudden approval St. George's was astounded.

Meanwhile, an appeal had been made to our three Meridian Street Churches in Indianapolis for a grant of $5,000 dollars each towards St. George's expansion program. Trinity Church was the first to respond quickly and favorably with a $5,000 check. Thereafter, St. Paul's gave a like amount. St. George's now had $20,000 toward its building but a minimum of $12,000 was needed after deleting some extra



St. George's Mission in West Terre Haute has completed an extensive building program to enlarge their worship area and connect church with parish hall. The basement doorway marks end of former building.



Interior view of enlarged worship area and sanctuary at St. George's.

work on the building. Pledges were coming in and before long St. George's people had in hand the needed money.

Bishop Jones, as he reviewed the contractor's plans, suggested that the 12-foot space between the parish hall and the church be filled in by constructing a center hallway connecting the two buildings, with a small classroom on one side, and an office-sacristy on the other. This was an excellent suggestion although it meant a little more money than planned. Today we rejoice in his suggestion. Not only can we go into the church from the parish hall (vice-versa) without going outside, but we have a nice classroom and a very useful sacristy-office, well worth the extra cost.

The Rev. Allan Harlan

CHRISTMAS DINNER AT AMBROSINAS

Seated : Esther Roberts, Waneta Brimley, Edith Ross, Beryl Mills Elizabeth Mills, Esther Silcock, Mrs Baity (Mrs Kerrs Mother) Mrs Kerr

Back Row: Mrs Harman, Mrs McKenny, Florence Vermillion, Edith Brimley, Mrs Scott, Rev Kerr

CONFIRMATION

Front Row : Bishop Crane, Elizabeth Penman, Theodore Mau, Clara Sue Waugh, Kenneth Taylor

Back Row : Elizabeth Ann Markle, Deborah Joan Vicars, Sherry Wakefield, Bobby Silcock

received

THE BISHOP COMES TO SAINT GEORGE'S—Annual visit of Bishop Francis of Indianapolis, to St. George's chapel high on Ferguson Hill, west of the city. The bishop in the middle of the doorway, is surrounded by Rev. Hackinbotham. the trustees and their families.

HARVEST FESTIVAL BEFORE THE CHURCH
BURNED EARLY '30's'

Top Row : Tom Silcock Sr. John Scott, Mrs Mills, Jack Lucas

Next row: Polly Lucas, Elizabeth Mills, Jena Brimley

Next row : Esther Silcock _____

Next row: Dick Silcock_____Jack Silcock, Florence Silcock Leonard

Last row :_____Edith Brimley _____Beryl Mills_____

Memorial services held for the Rev. Kenneth W. Taylor

The Rev. Kenneth W. Taylor, who served the congregation of St. George's in West Terre Haute for more than 22 years, first as a layman and then priest, died unexpectedly Aug. 28 of a heart attack.

Bishop Craine did a Eucharist Sept. 2 at St. George's "in celebration of his ministry there, with the church overflowing with persons paying tribute and remembrance." Fr. Taylor's son, the Rev. James K. Taylor assisted in the Eucharist.

FR. KENNETH TAYLOR was ordained to the Diaconate in September 1970, just after his 64th birthday, and was ordained to the priesthood in March 1971. His son presented him to Bishop Craine for ordination.

Before ordination, he had served for 20 years at St. George's as a layreader. He continued to donate his time to the congregation after he was made priest-in-charge of St. George's. In the words of Bishop Craine, "He ministered faithfully to this congregation and will be greatly missed by them."

HE ATTENDED the University of Dubuque and graduated from Bayless Commercial School in preparing for a career in accounting and retired from the Ann Page Division of the Great Atlantic and Pacific Tea Co. of Terre Haute.

Fr. Taylor studied for the priesthood through the diocesan program.

In addition to his son, he is survived by his wife, Mrs. Rebekah Taylor and a daughter, Mrs. Ann Carol Boyd of Chicago.

The Rev. Kenneth W. Taylor

WANETA BRIMLEY - 53 YEARS

Tribune-Star/Rod Deuster

Welcoming: The Rev. Gregg chats with Dale Hillenbrand, Kay Collins, Brandi Collins (holding Kay Cee Porter) and Jack Vicars after services.

St. George's Episcopal Church

'Work of the people'

GOD'S COUNTRY

By Leslie P. Engelland
Tribune-Star

It's a clean white building with a neatly tended lawn and white rock gravel drive. In one form or another, it's been on Ferguson Hill in West Terre Haute since the early 1900s.

And it's doing quite well, thank you very much.

Independence has always characterized St. George's Episcopal Church, a mission of the diocese of Indianapolis. This self-sufficient streak, which some say stems from the church's English and Welsh founders, has served it well during times that otherwise might not have been so easily weathered: a devastating fire that burned the original building to the ground; decades of being a one-room church with no bathrooms; long periods without a minister able to attend each Sunday.

"There's no 'Father knows best' model of things around here."

William Gregg
part-time minister
St. George's

Self-sufficiency is a trait no one connected with the church intends to lose, either — even though now times are easier and St. George's boasts not only a remodeled interior, but also a well-outfitted parish hall and a regular part-time minister to attend to its liturgical needs.

☆ ☆ ☆

The Rev. William Gregg, associate professor of theology at St. Mary-of-the-Woods College, has served as St. George's part-time minister for two years.

He thinks it's a "truly remarkable church."

"It's a very welcoming and open parish," he said. He remembers his first days in the church: "It was very easy to move in and feel comfortable."

He contrasts this to the situation sometimes found in small churches, in which church life is dominated by three or four families who must approve of a new member first before that person is truly accepted into the church.

"St. George's is remarkably free of that kind of closeness," he said.

Other people have commented on the warm and open atmosphere, which attracts parishioners not only from the surrounding neighborhood but also from many miles away.

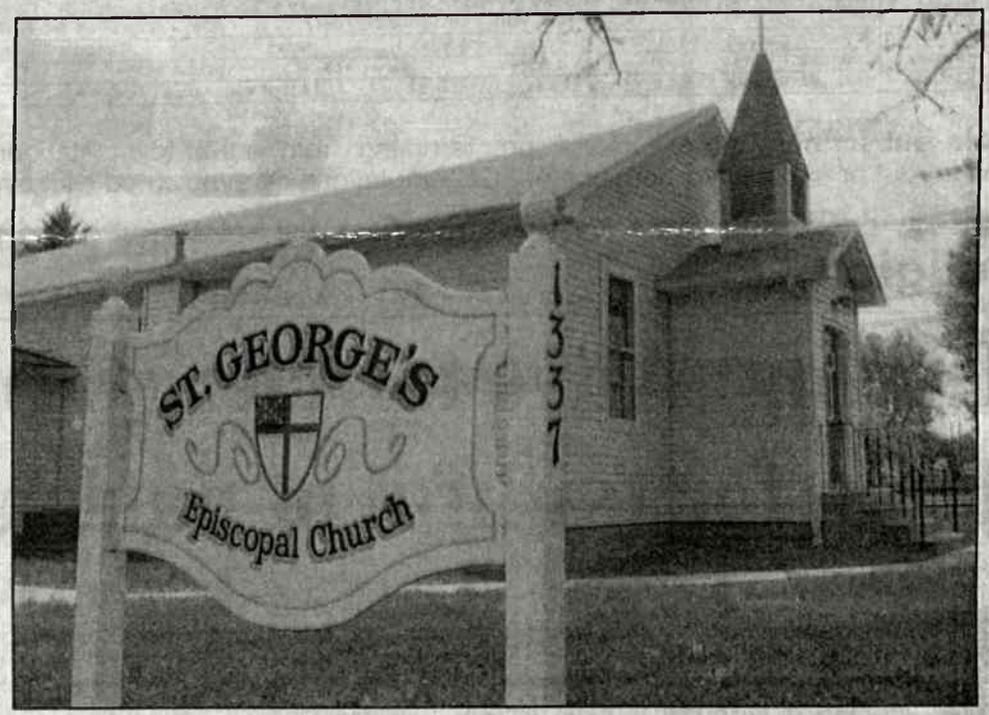
Jane Hooper, who plays organ for the church on alternate Sundays, said that St. George's has a "congregation with a great spirit. It's fun to be a part of it."

"I fell in love with St. George's as soon as I got there," said Millie Harazin, a 10-year member. "I don't know of anybody who wouldn't have. Everyone there is so nice."

Gregg attributes this friendliness to a beneficial "chemistry of personalities here," and also to survival skills that the tiny mission has learned over the years.

"To continue to be a vital worshipping community," he said, "they have had to learn to be inclusive and caring and to do the day-to-day pastoral things that in a larger parish the priest would have to

See "Work," Page D3



Tribune-Star/Rod Deuster

Place to worship: St. George's meets the spiritual needs of about 40 families.

Background . . .

Name: St. George's Episcopal Church
Established: In the early 1900s
History of building: Original structure erected in the 1920s, rebuilt after a fire in the 1930s; parish hall begun in 1973; expansion and remodeling completed in the 1980s.
Denomination: Episcopal
Congregation: 80-90 people, about 40 families
Minister: The Rev. William Gregg
Location: On Ferguson Hill in West Terre Haute, approximately three blocks north of the intersection of Gannon Road and Smith Place.
Services: 10 a.m. Sunday school and service

Work • Continued from Page D1

do."

The duties assumed by St. George's congregation include welcoming new people, conducting visitations and keeping up with all the administrative tasks of running a church. In addition, in the years during which a minister was available every Sunday, parishioners volunteered to serve as lay readers to conduct Sunday morning prayer services.

In such a self-sustaining parish, according to Gregg, "The priest comes in as the sacramental person, to do the Eucharist and to baptize, but not to be the one to run the place."

He has to support those pastoral systems that are working well and not make any effort to shift away from them.

"There's no 'Father knows best' model of things around here," he laughed.

And that suits him — and the congregation — perfectly well.

Another reason Gregg puts forward to explain St. George's appeal as to do with its being a small parish."

He said that a number of the congregation initially chose to stay at St. George's because they liked the smallness of the parish where everybody knew everybody and they felt like they were more a part of what was going on.

Another church is not necessarily better, he believes.

"There's a place for small church ministry," he said. "They have different strengths to offer different people."

St. George's is unusual, Gregg believes, in that its congregation is well-balanced demographically, with strong youth representation as well as a mix of young, middle-aged and elderly adults.

The church offers Sunday school to its 15 or so children and supports child-related activities within and without church walls.

It finds any interested child from the congregation to summer camp; it has set up a scholarship fund for higher education and, according to Joanna Vicars, a life-long member, it offers a chance on the first Sunday of the month for "the youngsters to be in charge."

The younger members enjoy doing the lay reading and participating in other aspects of the service, she said.

Vicars should know. Five generations of her family now attend the church, beginning with her mother and continuing down to great-granddaughter Kelsee.

Her mother, Waneta Brimley, has been a member of St. George's for 53 years, and is the daughter-in-law of one of the early founders.

☆ ☆ ☆

St. George's began as a mission of St. Stephen's Episcopal Church of Terre Haute.

According to Vicars, Terre Haute history buff A.R. Markle brought people out to meet in his home on Ferguson Hill. The meetings eventually led to the building of the first St. George's in the 1920s.

Vicars' grandparents came over from England during this time. They joined a community of mostly English but some Welsh coal miners; many of whom were Catholics who found comforting similarities in the little Episcopal mission.

In the 1930s, the original church burned down. Vicars' family, the Lucases, and another still-influential family, the Silcocks, were instrumental in collecting the resources — financial, material and physical — for the rebuilding.

Then, for decades, the church remained physically static as a small one-room building with no bathrooms.

In 1973, work was begun on a separately standing parish hall under the direction of the Rev. Ken Taylor, for whom it is named. The work was continued under the Rev. Allan Harlan, who for 33 years was associated with St. George's.

And, in the 1980s, Taylor Hall was connected to the church, and the church was remodeled and expanded to its original size.

All of the initiative to expand — and all of the money — came from the congregation itself.

"We have never borrowed money from anybody, from the diocese or from any other church," said Vicars. "We did that from the congregation."

Robert D. Seltzer, a member for over a decade, said that he was never asked to pledge a certain amount of money per year to accomplish any particular task.

"The money just flowed in," he said. "There was a spirit there that was quite unusual."

"And I think it's revealing that people who have been members still stay in touch and send money in," he continued. "There's greater loyalty to that old church than in many others."

The church's current project is to pave the parking lot. A large colorful sign in the hall shows the progress of the fund.

Vicars said the congregation resists any suggestion to borrow the money to complete the project more quickly.

"No, no, no," she insisted. "No parking lot until the money's there. We've struggled so long that we need the money in hand before we build."

She hypothesized that because the church was built originally during the Depression when money wasn't readily available, the founders "were the kind that just didn't borrow." That trait has been handed down through the years, she said: "It's instilled in us."

According to Gregg, "The parish has always had a very self-sufficient, independent self-image and corporate identity."

More important, he said, "We simply enjoy each other.

"St. George's is truly the work of the people — a household of faith gathered at the table with joy."

And great singing, he added.

"We sing wonderfully well, especially when we pick hymns we know."

Allan Harlan retires after 40 year ministry

by Fred L. Bergmann

The retirement of the Rev. Allan Harlan as rector of St. Andrew's Episcopal Church, Greencastle, on May 30 will mark a 40 year association with the ministry, an association which began in the early days of World War II when he served as a chaplain's assitant in the U.S. Air Force.

It will also mark a half-century of association with DePauw University, for it was 50 years ago that he first rode the old interurban line from Coatsville to enroll as a freshman in DePauw. Since that time he has for many years, off and on, served as friend, counselor, and spiritual guide to a host of DePauw students.

Harlan's retirement from St. Andrew's parish brings to a conclusion 18 years of service to that church. He came to Greencastle as vicar to the St. Andrew's mission on Ash Wednesday, 1954, and left it now a parish, six years later to accept a missionary calling at the Indiana State Farm, Putnamville. In 1970 he returned to St. Andrew's after two years at the farm and eight years as associate pastor of St. Stephen's, Terre Haute.

His retirement on May 30 will not, of course, end Father Harlan's association with the ministry and with Greencastle. He and his wife Helen, whom he married on June 16, 1946, will continue to live in Greencastle and will be active in St. George's Mission in West Terre Haute.

Father Harlan's varied career began, after a year at DePauw in 1932-33, in the personnel department of the National Malleable and Steel Casting Company of Indianapolis, where he became assistant personnel manager and safety director.

After nine years there he joined the Air Force, serving 43 months before returning to his position with Malleable for a year. It was then that his work as chaplain's assistant turned him toward a ministerial career.

In 1949 he was graduated from Butler University with a major in philosophy and religion. Originally a Methodist, he had become a member of Christ Church Cathedral while at Butler and was sponsored by that congregation for a seminary experience at Bexley Hall, the Divinity School of Kenyon College. After a year there the rector of Trinity Church, Indianapolis, called him back to serve as his assistant and encouraged him to transfer to the School of Religion at Butler, from which he received the Bachelor of Divinity degree in 1952.

From Trinity Father Harlan accepted the call to serve as vicar to the St. Andrew's mission in 1954. Three years later, under his guidance, the mission achieved parish status. During this period he conducted services at the State Farm, and in 1960 he went there as full-time chaplain for his missionary calling.

During his 18 years of association with St. Andrew's Father Harlan has seen the mission become a self-supporting parish, led the congregation to sponsor at least 15 men and three women in seminaries, and seen the parish grow from a few families to a thriving church congregation.

What is the secret of the success of St. Andrew's through the years? Father Harlan responds to the question with one simple word, "sharing." It is the sharing of family relationships by all members of the congregation over the years that has been the strength of St. Andrew's church.

When asked about his and Helen's decision to remain in Greencastle and the central Indiana area after retirement, Allan Harlan responded that he likes this part of the country and its people, that his friends are here, and that he will be in close proximity to St. George's Mission, West Terre Haute.

"I originally thought," he says wryly, "that when I entered the ministry I would go to the seacoast or the mountains. The closest I have got the the seacoast is the Wabash River, and the closest to the mountains the hills of Brown County. But I have loved this area and will remain here."

TUESDAY, JUNE 1, 1982

Retirement fete planned

Father Alan Harland will officiate at the 10 a.m. Holy Communion service Sunday at St. George Episcopal Church in West Terre Haute after retiring May 31 from St. Andrew's Church in Greencastle.

Following the service, a retirement breakfast will be served in the parish hall.

Father Harland was an associate pastor for St. Stephen's Episcopal Church for seven years. He has served part-time for 15 years at St. George's while serving St. Andrew's. He will serve full-time now at the West Terre Haute church.

All friends and former parishoners are invited to the breakfast.

Mabley Garden Dedicated

The courtyard garden at St. Stephen's Church, Terre Haute was named the Mabley Garden in thanksgiving for the ministry of the Rev. Thomas Mabley, rector of St. Stephen's from 1940 to 1960.

Mrs. Clara Mabley and nine other members of the Mabley family were present for dedication ceremonies on Sunday, April 25.

MAY, 1982

People Who Make a Difference

Joanna Vicars: Mother of St. George's

How would one come to be called affectionately 'the mother of St. George's Church?' For Joanna Vicars, it began more than 50 years ago when as a little girl she lived across from the West Terre Haute church and always considered it her second home. Following the example of her mother, Joanna became involved at this very young age and St. George's has continued to be her major concern after her family duties were cared for.

Joanna began the Sunday school program 33 years ago in the basement of the church and continues as superintendent of those weekly activities today. She continually strives to strengthen the church by bringing new young families in and making them feel welcome. For the past 22 years Joanna has served as clerk of the vestry and following her mother's term, also became the president of the St. George's Women's Guild. At this small but very active church where the Rev. Allan Harlan serves as priest in charge, Joanna is also the Altar Guild, performing the duties that normally require a group of women.

Knowing that involvement of other parishoners is important, Joanna coordinates the church bazaars, yard sales, and other fund-raising activities for maximum participation in the planning and execution. Since the church has no phone, her home has become the communicatons center for church events and she also edits their monthly newsletter. The work has been passed to the next generaton as her daughter Kay Collins relieved her mother of the responsibilities of caring for the church property. When Joanna was asked why she devoted so much time to church work, she answered that it simply was because "I love this church and the work needs to be done." As her daughter Kay added, "Mom has no time to work because the church is her work."

Humility is one of Joanna's many virtues and she prefers to be known only as the lady behind the scenes and is embarrassed when she is praised for her tireless efforts. In her non-church life she and her husband, Jack, enjoy biking, running, and traveling, but it is clear that after her devotion to family, St. George's comes next in her heart.

Even though Joanna might wish to dismiss her unofficial title of 'mother of the church,' it is clear in the minds of many that she is clearly the 'first lady' of the very close and active congregation and a person who makes a very big difference in seeing that all runs smoothly as she has done so well for decades.

By Dale Hillenbrand

Migration from Britain to colonies outlined in book

GENEALOGY

By Tamie Dehler
Special to the Tribune-Star

This week I will review the fourth great migration from Britain to the colonies described by William Dollarhide in his book, "British Origins of American Colonists, 1629-1775."

This is the migration of British and Scottish borderlands people to America via Ireland. The borderlands of England and Scotland comprise the English counties of Northumberland, Cumberland, Westmorland and parts of Yorkshire, Lancashire and Durham, plus the Scottish counties of Ayr, Burwick, Dumfries, Kirkcudbright, Roxburgh and Wigtown.

This area has a unique history. From 1040 to 1745 these lands were a bone of contention between England and Scotland. For 700 years the region was invaded by British and Scottish monarchs and passed back and forth between the two countries. There was constant warring and violence; no period of peace had lasted even 50 years.

Culturally, the borderlands people were unique. They identified themselves most as Scottish lowlanders, whether they were actually Scottish or English. They were characterized as fierce warriors, proud individuals and basically "uncivilized."

After centuries of violence, England and Scotland were united under King James I (who was also King James VI of Scotland). James also acquired Northern Ireland and set about populating it with Protestant English settlers, driving out the native Irish Celtic populations, who were predominantly Catholic (this was the beginning of the conflict that has existed in Northern Ireland to the present day).

In Northern Ireland, King James saw a chance to accomplish two goals: first, to populate Ireland with English Protestants, and second, to export the troublesome and undesirable borderland people to Ireland, thus "civilizing" the borderlands region.

After the Act of Union in 1707, which united England and Scotland, the borderer way of life was systematically broken up and the people removed to Northern Ireland. There, they suffered exploitation, poverty and sometimes starvation under a system of tenancy farming for wealthy landlords. While in Northern Ireland, the borderlands people did not assimilate with the native Celtic population or the ruling English class. They kept their own cultural ways intact.

Starting in 1717 and continuing for the next 40 years, the borderers began migrating from Northern Ireland to the American colonies. The peak years of migration coincided with the years of the worst crop failures in Northern Ireland, but the average rate was about 5,000 people per year.

These people came seeking not religious freedom but economic security. The majority came over not as individuals but as family units.

These immigrants are today often referred to as "Scotch-Irish" but this is actually a misnomer.

Though they had resided in Ireland prior to their move to the American colonies, they were not Irish and did not share any of the cultural characteristics of the Irish.

The Scottish borderers were primarily Scottish lowlanders who were Presbyterians and practiced a type of Christianity called "New Light." The English borderers were "English" in name only. Culturally, they were more Scottish but practiced "New Light" Anglicanism.

Next week, I will continue with the cultural heritage these immigrants left on American life.